Digitized by Google

Grant. Edinb.
1886

DISCOURSES
OF THE
ECCLESIASTICAL and CIVIL
Polity of the JEWS.
VIZ.

Of their COURTS of Judicature.
LAWS concerning TITHES.
Institution of the PRIESTHOOD.
Their LITURGY.
Their SCHOOLS.
Their FEASTS, FASTS, COINS, WEIGHTS and MEASURES.

Written by *ISAAC ABENDANA*, a Learned *Jew*.

Being more particularly very Useful for DIVINES *of all* Perswasions.

LONDON:
Printed for *Samuel Ballard*, at the *Blue-Ball*, in *Little-Britain*. 1706.

1081. e. 12

Digitized by Google

BODLEIAN LIBRARY
APR 1966
OXFORD.

George Lockhart of Carnwath

Digitized by Google

THE PREFACE.

THE *following Discourses having been writ at different Times, and upon different Occasions, concerning divers Things relating to the Ecclesiastical and Civil Polity of the* Jews, *by the learned* Jsaac Abendana, *their* Compatriot, *who resided many Years in* England, *and more particularly at* Oxford. *The Collecting and Digesting of them into one Volume has been approved of, and deemed useful for the Publick in many Respects, by several Judicious Divines, and other Gentlemen.*

Our Author *taking Occasion to say somewhat concerning the Tradition of the Six Laws given to* Adam, *(one of which was,* To appoint Judges in all Cities*) and some other Matters, comes to treat more fully, concerning the great* Sanhedrin, *in respect to its Institution and Authority, with the Manner of filling up Vacancies in it; concerning the Second and Third Courts of Judicature, with their Number, Place and Power; and subjoins an Account of the Candidates, the different Kinds of Criminals, Capital Punishments, and the Manner and Ceremonies attending the Inflicting of them, with the Officers*

concerned, and the Qualifications of Witnesses: And having gone thus far with their Ordinary Courts, he comes next to their Extraordinary Ones, and the Method and Practice of them. You'll here meet with many singular and uncommon Things concerning Excommunication; *as the several Crimes that rendred Persons liable to it: The Ceremonies used in it, and the Degrees, Nature and Consequents of it: And seeing the Design of this Institution was to bring the Criminal to a Just Sence of his Offence, the Manner and Circumstances that attended* Absolution *falls naturally for to be discussed by him in this Place.*

The Second Chapter *contains, the* Jewish *Laws concerning* Tithes, *wherein our* Author *entertains us with many curious Things upon that Head; and after he has by many Instances, proved the Antiquity of Paying* Tithes, *then he comes to make a nice Disquisition of the Origin of it, and whether proceeding from a Divine or Human Appointment. The next Inquiry is, why the Tenth, and not the Fifth, Six, or any other Part, was assigned for the Maintenance of the* Priests *and* Levites? *And since their Portion was not of one kind only, that is also accounted for under their several Variations and Denominations, as well as the several Dues paid, and Allowances appointed for them, with the various Gifts conferr'd on the Priesthood.*

The

Digitized by Google

The Institution of the Priesthood, *and the Exercise of the same, is concisely and accurately handled, and the several Ranks and Degrees of their Priests, together with their Distinct Offices and Qualifications, are specified: More especially there are a great many nice Observations made concerning the Person, Unction, Office, Habit,* &c. *of the High-Priest, and about the* Urim *and* Thummim, *with the Particulars of which there is no need I should anticipate the Reader's Expectation.*

In the Discourse of the Publick Liturgy *of the* Jewish *Nation, you will find a brief Account of the Necessity and Excellency of Prayer in general, but especially in Publick; with Reference to which last, he has first shewed what is required therein, which comprises the Qualifications of the Party that prayeth, and the Circumstance of Time, Place,* &c. *In the next Place, he has given us an Abstract of the Principal Offices and other Parts of their* Liturgy, *by whom compiled, and how used at this Day, both in ordinary Course, and on their solemn Feasts and Festivals, and Days of Fasting and Humiliation; and pointed out (so far as the Subject seemed to require it) what Analogy they bear to the Services of Prayer and Sacrifice, heretofore established in the Temple of* Jerusalem. Lastly, *He has accounted for some Occasional Forms of Devotion, having*

shew'd

Digitized by Google

ſhew'd what Language *they kept to generally in their publick Offices, and how far they are tied to the Obſervance of it, and inſiſted on their Obligations to offer up Prayers and Supplications to God for what ever they want, and to return Thanks for what ever they enjoy.*

The next is a Diſcourſe of the Origin, Uſefulneſs and Neceſſity of Schools, *together with their firſt Eſtabliſhment among that Nation, where you have alſo a Relation given of the Figure they made under their Government, and how they flouriſhed or decayed throughout the ſucceſſive Periods of their Commonwealth: And, Laſtly, how they are managed under their Modern Conſtitution: To which is added, The Nature and Quality of that Learning which was taught in, and propagated by them; and in order to that, there is a ſhort Abſtract given of the Contents of the* Talmud; *how it compriſes both the* Miſhna *and the* Gemara; *and by what Doctors in their ſucceſſive Periods it was propagated, and preſerved to Poſterity; annexing to each Period reſpectively, the Names and Character of their moſt Eminent and Learned Authors.*

Another Subject of our Author's *Labour is, the Method of* Calculation *uſed by his Country-men, concerning their* Feaſts *and* Faſts; *Whether obſolete, or ſtill in Being: And more particularly, of the* Sabbath-Day, *which he has*

has endeavoured to prove to be the Seventh-Day *in a Regular Circulation from the* Seventh *of the Creation; and of the* Paſſover; *how obſerved in* Egypt; *how whilſt the Temple ſtood; and how at this Day celebrated. Laſt of all, comes an Account of the* Jewiſh *Coins, Weights, and Meaſures, with their Equation to thoſe of* England; *and of which he himſelf Modeſty enough, ſaid,* He would not defend it with too much Stiffneſs; profeſſing himſelf ready to receive any better Information in a Thing ſo variouſly repreſented, on Occaſion of the different Sentiments of Learned Men, and to ſubmit to what ſhould ſeem more probable in all or any particular.

BOOKS

Digitized by Google

BOOKS Printed and Sold by Samuel Ballard, *at the* Blew Ball *in* Little-Britain.

THE *Gazetteer's*, or *Newſmans Interpreter*: Being a Geographical Index, of all the conſiderable Cities, Patriarchſhips, Biſhopricks, Univerſities, Dukedoms, Earldoms, and ſuch like; Imperial and Hans-Towns, Ports, Forts, Caſtles, *&c.* in *Europe*. Shewing in what Kingdoms, Provinces, and Countries, they are; to what Prince they are now ſubject; upon, or nigh what Rivers, Bays, Seas, Mountains, *&c.* they ſtand; their Diſtances (in *Engliſh* Miles) from ſeveral other places of Note; with their Longitude and Latitude, according to the beſt and approved Maps. Of eſpecial Uſe for the true Underſtanding of all Modern Hiſtories of *Europe*, as well as the preſent Affairs; and for the Conveniency of Cheapneſs and Pocket Carriage, explained by Abbreviations and Figures. The Eighth Edition, Corrected and very much Enlarged with the Addition of a Table of the Births, Marriages, *&c.* of the Kings, Princes and Potentates of *Europe*. By *Lawrence Eachard*, A. M. of *Chriſt's College* in *Cambridge*.

The Compleat *French* Maſter, for Ladies and Gentlemen. Containing, a New and Methodical *French* Grammar, a well Digeſted and Copious Vocabulary, *French* Phraſes and Dialogues, on all manner of Subjects, Dialogues of Wit and Humour, a Collection of choice Proverbs, the 3d Edition, to which is added a Taſte of the *French* Poetry, and a Collection of the beſt *French* Songs, by Mr. *Boyer*, Author of the Royal Dictionary, *French* and *Engliſh*, Price, 2*s*.

AN

Digitized by Google

AN ACCOUNT OF THE *Laws, Religion,* &c. OF THE JEWS.

CHAP. I.

Of their Courts of Judicature.

OUR Doctors are unanimous that One of the *Six Laws* given to *Adam* immediately upon the Fall was to *appoint Judges in all Cities and Corporations*; for they tell us the First was, *Thou ſhalt worſhip no Creature:* The Second, *Thou ſhalt not take the Name of God in vain:* The Third, *Thou ſhalt not ſhed the Blood of any Animal:* The Fourth, *Thou ſhalt not commit Inceſt nor Adultery:* The Fifth,

Digitized by Google

Thou ſhalt not Steal: And the Laſt was, *Thou ſhalt take Care Juſtice be Adminiſtred.* The Neceſſity of adminiſtring Juſtice in all Civil Societies, is ſufficient to juſtifie this Tradition; for, after the Fall, Man lay under a fatal Neceſſity of tranſgreſſing the Laws of his Maker, and breaking all the Meaſures of Right and Equity; ſo that without the Adminiſtration of Juſtice there could have been no Government, but all muſt have lived in Anarchy and Confuſion: Becauſe no Government without Laws, Laws without their Sanctions, are in general (what *Anaxerxes* ſaid of *Solon*'s) mere Cob-webs, no Sanction valid except ſome Perſons order'd to ſee juſt Penalty to be executed: So that the very Nature of Civil Government ſuppoſes Courts of Judicature, where Differences muſt be compoſed, Controverſies ended, and Delinquents puniſh'd. And though there is little ſpoke in Scripture either of the Perſons inveſted with the Authority of Judging, or the Manner of judicial Proceſs before the Law, yet we may trace ſome Foot-ſteps of both even before *Moſes.* The 38th of *Gen. ver.* 24. is full in this Point, for *Judah* ſentences *Thamar* his Daughter-in-law to be burned, upon Information ſhe had play'd the Harlot. She had tranſgreſſed the Fourth *Precept*, and upon that *Judah* puts the Sixth in Execution. And *Gen.* 9. *ver.* 6. 'tis ſaid, *whoſo ſheddeth Man's Blood, by Man his Blood ſhall be ſhed,* where it's agreed on, that by *Man* we are to underſtand the publick Magiſtrate. And whereas it's ſaid, *Gen.* 19. *ver.* 1.

That

That *Lot sat in the Gate of Sodom*, the *Cabbala* adds, that *the Sodomites had made him Judge that Day*; and in the *Bereſith Rabba* we have it, *that Day the Sodomites had made* Lot *the Prince of the Judges*; ſubjoyning, that *there were in* Sodom *five principal Judges.* Without Queſtion Juſtice was adminiſtred all along till our Fathers went down into *Egypt*; and whilſt in *Egypt*, though they were liable to be puniſh'd by the *Egyptian* Magiſtrates; yet we read that they had Elders among them. But after our Nation was miraculouſly deliver'd from the *Egyptian* Slavery under the Conduct of *Moſes*, as God gave them *Laws*, *Statutes* and *Judgments*, more full than formerly, ſo Courts of Judicature were particularly ſet up among all our Tribes. It's true, at firſt *Moſes* ſuſtained the whole Burthen, he alone decided all Controverſies, whether relating to Matters Sacred or Civil; as is evident from *Exod.* 18. *ver.* 14. and following: *Jethro*'s Father-in-law ask'd him, why *ſitteſt thou thy ſelf alone, and all the People ſtand by thee from Morning unto Even*; how *Moſes* imploy'd his Time appears from his own Anſwer: *The People come to me to enquire of God; when they have a Matter*, (that is of Controverſie) *they come unto me, and I judge between one and another, and do make them know the Statutes of God and his Laws: Jethro* looks upon the Adminiſtration of Juſtice as too great a Work for one Man, and therefore he adviſes him to appoint others, reſerving to himſelf Matters of the greateſt Moment, *ver.* 18. *This thing is too heavy for*

Digitized by Google

thee, thou art not able to perform it thy self alone; ver. 19. *Hearken to my Counsel, and God shall be with thee, be thou for the People to Godward, that thou mayest bring the Causes unto God*; ver. 20. *Thou shalt teach them Ordinances and Laws, and shalt shew them the Way wherein they must walk, and the Work they must do.* Where we understand *Moses* was principally to intercede with God for the People, offer up their Vows and Prayers: And again bring them Laws and Ordinances from God, according to which they must square their Actions: And further, he must reserve all Cases of the greatest Difficulty and Consequence to himself. For the rest (*ver.* 21.) *he must provide* out of *all the People such as fear God*, Men of *Truth, hating Covetousness, and make them Rulers of Thousands, and Rulers of Hundreds*; *Rulers of Fifties, and Rulers of Tens. These shall judge the People at all Seasons, every great Matter they shall bring to thee, but every small Matter they shall judge. Moses* then as Prince, or supreme Magistrate appointed others, but reserved a Power of determining: 1. *In all religious Matters, such as relate to God and his Worship*, Exod. 18. ver. 26. 2. *Where Equity was to be used, that is, when the Rigour of the Law was to be mitigated by a candid Interpretation.* 3. *All capital Crimes.* 4. *All Appeals.* 5. *Blasphemy.* 6. *Breach of the Sabbath.* 7. *Who were unclean, and so prohibited eating the Passover.* 8. *The Power of punishing those who joyned themselves to* Baal-phegor. 9. *Translating the Right of Inheritance, as in the Case of the Daughters*

Digitized by Google

of Zelophead. *Moſes* thus reſerving to himſelf the ſpecial Caſes of the greateſt Moment, appointed inferior Judges out of the Wiſeſt, moſt Able, and moſt Eminent for Courage, Integrity, and of generous Temper, who were to determine Controverſies of leſs Conſequence, as appears from the fore-cited Place of Scripture. It's not certain how many *Moſes* appointed at firſt upon *Jethro*'s Advice and Requeſt, but probably they were Seventy, for it's ſaid, *Numb.* 33. *ver.* 9. *That in* Elim *were Twelve Fountains of Water, and Threeſcore and Ten Palm-Trees, and they pitched there.* The *Jeruſalem Targum* and other of our Doctors, underſtand by the Twelve Springs of Water, our Twelve Tribes, and by the Seventy Palm-Trees, the Seventy Elders, Judges of the *Sanhedrin*, that great Council ſet up by *Moſes*. But to paſs by theſe Conjectures, what puts the Matter out of Diſpute, is the Account we have of the great Council mention'd, *Numb.* 11. which conſiſted of Seventy: For it is ſaid expreſly, *Numb.* 11. 16. that God ſaid unto *Moſes*, *gather unto me Seventy Men of the Elders of* Iſrael, *whom thou knoweſt to be the Elders of the People and Officers over them, and bring them into the Tabernacle of the Congregation, that they may ſtand there with thee.* Theſe Seventy were Elders and Officers, and Judges before, and therefore God ſays, *ver.* 17. *I will take of the Spirit which is upon thee, and will put it upon them, and they ſhall bear the Burthen of the People with thee, that thou bear it not thy ſelf alone.* Thus we find the Number of the Elders who made the

Digitized by Google

great Council, was Seventy: Though *Moſes* was added as Prince, which was partly to aſſiſt and direct them; partly to avoid the Inconveniencies of having the Number of the Judges even. The ſame was obſerved in leſſer Aſſemblies, for as the great *Sanhedrin* conſiſted of Seventy One, ſo the leſs of Twenty Three, and the leaſt Court of Three Judges. Theſe Things being premiſed about the Adminiſtration of Juſtice in general, and of the Courts appointed by *Moſes* in particular, I ſhall treat more diſtinctly of the great *Sanhedrin* of Seventy One, and the leſs of Twenty Three Judges, and laſtly of that ſmall Court, which conſiſted of Three Judges.

Of the Great Sanhedrin.

This Court by way of Eminence was called the *great Conſiſtory*, the *ſupreme Senate*, and *the Houſe of Judgment*, and that, becauſe it far excell'd the reſt in the *Number of its Judges*, the *Place they ſat in*, and *its Power and Authority*: Our Doctors call it *Sanhedrin* from the Greek *Synedrion*.

The Number of the Judges of this *ſupreme Senate were ſeventy*, beſides the Prince, who ſucceeded *Moſes*; for it's evident from *Numb.* 11. That *Moſes* choſe Seventy, to which Number he was added; therefore after his Death, they always choſe One chief Judge in his room, not reckoning him among the Seventy. Beſides the Prince, this great Court had a Preſident, who was the Prince's Vicegerent, and was commonly call'd *the Father of the Judgment-Hall*. This Preſident or Father,

Digitized by Google

ther, upon the Prince's Death was ordinarily choſen Prince; for all Promotions in our Courts were uſually made according to Seniority, and gradually. The Seventy at firſt are ſuppoſed to be choſen by *Moſes*, Six out of every Tribe, and therefore ſome reckon Seventy Two; but this ſeeming Difference of Seventy Two and Seventy, is thus reconcil'd in our *Cabbala*: There were in all Seventy Two, but Two were caſt out by a Ticket, as *Eldad* and *Medad*. The Method of the Election was as follows: There were ſeventy two little Scrolls of Paper put into an Urn or Box, upon ſeventy of theſe Scrolls was written an *Elder*, on the other two *Chelec*, that is outed, ſeperated or disjointed: Each of the Elders took a Scroll out of the Box, and thoſe who took out a Scroll upon which *Elder* was written, he was counted among the Judges; but thoſe who took out the Scroll upon which *Chelec* was written, they were rejected: It's ſuppoſed *Eldad* and *Medad* brought out the Scrolls *Chelec*, and therefore they remained in the Camp, and went not into the Tabernacle or great Council; though the Spirit of God reſted on them, *Numb.* 11.26. This great *Sanhedrin* had two Notaries, one penn'd what was alledg'd againſt the Criminal or Criminals, the other what was offer'd in their Defence. As to their Qualifications, no Collegue in the great *Sanhedrin* was to want an Eye, much leſs be Blind, or have any natural Imperfection: He was to be no Baſtard, Slave, Libertine, or prophane Perſon, but ſuch as

Digitized by Google

was descended of ingenuous Parents, whether *Priests*, *Levites*, or other *Israelites:* So that all of a Tribe in general were not elected by Lot; but only Men of Wisdom, Valour, Prudence, and Noble Parentage. Kings were not elected into these Councils, yet they sat and judg'd in extraordinary Cases: The High Priest might be elected if qualified with Learning. The Respect shewn to the Prince was very great, and when he enter'd the Council, all rose up and stood till he gave them leave to sit down by some Sign. Their Authority appears from the Divine Institution, for it's said, *God took of the Spirit of* Moses *and put it upon them before they were qualified*, Numb. 11. ver. 17. Their Honour appears from the Title of *Gods* being given them in Scripture, that is, of Judicature. When any dy'd, the next took his Place, and one was chosen out of the *little Sanhedrin* which sate at *the Gate of the Court of the Temple*, which was as a Nursery to the *great Sanhedrin* to compleat the Number of seventy one. Then to fill the little *Sanhedrin* which sate at the *Gate of the Court of the Temple*, one was chosen out of the other little *Sanhedrin* which sate at the *Gate of the Mount of the Temple*. That Court was supply'd by other Judges chosen out of the *Consistories of twenty three*, which belong'd to the other Cities, and these *Consistories* were fill'd out of the Candidates which sate upon the three Classes or Benches, of which more hereafter; and these Candidates were chosen out of the whole Nation; for Men of Learning, Courage

rage and Piety were selected out of all Tribes, Provinces and Cities, who by degrees, from Candidates were promoted to be the Prince of the great *Council* or *Sanhedrin.* This was the regular way, but in Times of War, or upon some other extraordinary Accident it was interrupted.

This great Court was Eminent for the Place where it sate, which was *the Court of the Temple*, whereas other Courts sate only in the Gates of the Court, or in the Gates of Cities or large Corporations, which consisted at least of a hundred and twenty Families. The Council-House was call'd the *paved Chamber*, and by the Greeks *the Pavement.* The Seat or Bench where they sate was made in Form of a half Circle, the Prince sitting in the midst, whose Seat was higher than the rest that he might see them. The other sate round below him, yet so as that the President or *Father of the Judgment-Hall* sate next the Prince on the right Hand.

Next, the Power or Authority of this Court far excell'd that of the rest. This Power was either Judicial or Deliberative. Judicial, either common with other Courts, tho' lodg'd here in a higher Measure, and executed in a different manner; or proper, this consisting in receiving Appeals, or in determining such Points as could be try'd in no other Courts, and that either because of their Dignity or Difficulty, these following especially. 1. It was their Office to punish an Elder guilty of Contumacy, *Deut.* 17. 12. 2. The Judge of inferior Courts who had

pro-

pronounced contrary to Law. 3. An entire Tribe or its greater Part, or judge the Case of any Tribe as such. 4. A City or its major part in case of Apostacy. 5. A false Prophet. 6. A Wife suspected of Adultery, who was to be examin'd by the bitter Waters, *Numb.* 5. 12. 7. Priests, when by Birth or Infirmity of Body, render'd unfit for their Office. 8. In case of a dead Body found, the Murtherer not discover'd, *Deut.* 21. 2. to determine the Distance of the Neighbouring Cities. 9. The High Priest when accused of any Crime, or when a new one elected. 10. The Charges for Sacrifices and other sacred Rites. 11. Calculation of Time, new Moons, Intercalations, sabbatical Years and Jubilees; Prescribing Rules of Discipline to High Priest.

These principally concern'd the judicial Power of the great *Sanhedrin*; the Deliberative was call'd so, because their Decisions were not directed by any particular *Laws* or *Rights*, but were left to their own Arbitration, such was *making War, building or enlarging the City or the Court of the Temple, placing less Courts in Cities and Villages, and making Laws according as the present State and Circumstances of the Nation required.*

The Second Court of Judicature consisted of twenty three Judges, such Courts were in all Cities and Corporations where were an hundred and twenty Families. As those were appointed by the great *Sanhedrin*, which always sate at *Jerusalem*, so their Jurisdiction was controul'd by it, yet excepting Appeals

peals and the peculiar Cases mention'd before, they were Judges in all capital Cases; there were two of these Consistories in *Jerusalem*; the one at the *Gate of the Court before the Temple*, the other *at the Gate of the Mountain of the Temple*, but in other Cities and Corporations there was but *One* of these Consistories.

There was a third Court which consisted but of three Elders or Judges, these were erected in such Cities or Corporations, which had less than a hundred and twenty *Families*. These had no Power in Life and Death, but only pecuniary Controversies, Whipping, and such like.

Thus we have distinguish'd the three Courts or Consistories, with relation to their *Number*, *Place* and *Power*. There are other Observables; for besides the Judges who sate in a Semicircle, their Candidates sate in other Benches made in form of a Semicircle. That of the *Sanhedrin* had two Ranks of Candidates, that of twenty three had *Three*.

These were the *Talmidi Hachamim*, the Scholars or Students who were to qualifie themselves for the Office of a Judge. For when any Judge died or was remov'd, the Senior of the first Bench was elected Judge, then the first of the second Bench was made the Junior of the First, and likewise the Senior of the third Class or Bench was made Junior of the Second; so rising by Degrees as there happen'd to be a Vacancy, a young hope-

hopeful Student was made choice of to fill the Junior's Seat of the third Class.

As to the Time when the Courts sate: Our Nation never held any Courts either on the Sabbath or Holy-days. The great *Sanhedrin* sate from Morning till half an hour after Eight, that's half an hour after Two, according to the *English* Account. The other less Councils seldom sat after Six, that's Twelve as we reckon in *England*; tho' upon urgent Business they sate till Night. Before the *Babylonish* Captivity the great *Sanhedrin* sate any Day in the Week except the Sabbath and Holy-days, but after, only on *Mundays* and *Thursdays*.

As for the Punishments; There were four capital Punishments used in our Nation. *Stoning to Death*, *Burning*, *Strangling and Beheading*: The different kinds of Criminals who were by our Law ston'd to Death, were these Eighteen following. 1. He who lay with his Mother. 2. With his Mother-in-law. 3. Who lay with his Son's Wife. 4. With a Virgin betroth'd. 5. He who was guilty of Sodomy. 6. Of Bestiality. 7. A Woman guilty of Bestiality. 8. A Blasphemer. 9. They that worshipp'd the Stars. 10. That sacrificed their Sons to *Moloch*. 11. That consulted *Ob* (a familiar Spirit.) 12. Who consulted *Jideon* (a familiar Spirit.) 13. Who seduced another to Idolatry. 14. Who forced another to sacrifice to Idols. 15. Wizards or Witches. 16. Prophaners of the Sabbath. 17. Who should curse Father or Mother. 18. A rebellious undutiful

ful Son. They were burn'd that follow. 1. The Prieſt's Daughter caught in Adultery. 2. He who ſhould lay with his own Daughter. 3. With his Daughter's Daughter. 4. His Son's Daughter. 5. His Wife's Daughter. 6. His Wife's Son's Daughter. 7. His Wife's Mother. 8. His Wife's Grandmother. 9. The Mother of his Wife's Father. Two were beheaded. 1. He that was guilty of Homicide. 2. He, who as a Magiſtrate forced any to commit Idolatry. Six were ſtrangl'd. 1. He who ſhould lay with another Man's Wife. 2. He who ſhould ſmite his Father or Mother. 3. Who ſhould ſteal an *Hebrew*. 4. An Elder who ſhould diſobey the Government. 5. A falſe Prophet. 6. An Aſtrologer who pretended to Propheſie from the Aſpects of the Planets. It appears, that Stoning was reputed the greateſt and moſt ſevere Puniſhment; Burning the next, then Beheading, the eaſieſt Strangling. Our Doctors have a Rule, that when the Scripture ſpeaks only in general Terms, that ſuch an Offender ſhall be put to Death, without ſpecifying the ſort of Death: That that Death muſt be interpeted of Strangling. Thus *Exod.* 21. *ver.* 29. *If an Ox were wont to puſh, and the Owner inform'd of it, and hath not kept him in; and the Ox kill a Man or Woman, that Owner ſhall be put to Death*: In this and ſuch like Inſtances, becauſe the Death is not ſpecified, it's the Opinion of our Doctors, that ſuch an one was to be ſtrangl'd: They aſſigning a Reaſon fort his Rule, which is this, Strangling is the moſt eaſie ſort of

Death

Digitized by Google

Death or capital Puniſhment, and therefore when the Law is not expreſs and particular in the kind of Death, it's reaſonable to put the moſt favourable Conſtruction upon the Words: But it muſt be confeſs'd this Rule does not always hold.

The manner of inflicting theſe capital Puniſhments has in it ſomething peculiar, and obſervable. The Manner of *Stoning* was as follows: They led the Offender out of the Gates of the City, that is *Jeruſalem*, and ſet him upon an Eminence two Cubits high, his Hands bound behind his Back, then one of the Witneſſes threw a Stone with Violence at him, aiming about the Loins; if that killed not the Offender, then both the Witneſſes heav'd up a Stone as heavy as two Men, which the ſecond Witneſs caſt at him; if that kill'd him not, then all the People threw Stones at him, as *Deut.* 17. 7. *The Hands of the Witneſſes ſhall be firſt upon him to put him to Death, and afterwards the Hands of all the People*; and it's the Obſervation of *R. Akiba* upon the Place juſt now quoted, that ſuch Offenders as were to be ſton'd were kept till one of the Feaſts. The Party they executed when quite dead was afterwards for the greater Ignominy hung upon a Tree till towards Sun-ſet, then he and the Tree both were bury'd.

As for *Burning* it was Twofold, ſome were burnt by Faggots, this was call'd only *the burning of the Body*, the other by pouring ſcalding hot Lead in at their Mouths, which running into the Bowels kill'd them, the Bo-

dy

dy as to appearance remaining whole, this therefore they call'd *the burning of the Soul*: This laſt was more cruel, which was made uſe of in puniſhing more grievous ſort of Criminals. As for *Strangling*; the Malefactor was ſet up in Dung to the Loins, having a Towel caſt about his Neck; this Towel was pull'd by two Executioners, one on one ſide, the other on the other, till the Delinquent was quite dead. Beſides theſe capital Puniſhments whoſe Cognizance belong'd to the great and leſs *Sanhedrin*, there were Crimes of a leſs ſize; which are commonly reduced to theſe Four. 1. *Impriſonment.* 2. *Reſtitution in general.* 3. *Reſtitution in the ſame kind, or like for like.* 4. *Scourging.* Under *Impriſonment* were contain'd the Priſon ſtrictly ſo call'd, and alſo *Stocks*, *Pillory*, *Chains*, *Fetters*, and the like, which were much of the ſame Nature with thoſe in uſe among us in theſe Days.

2. *Reſtitution* was commanded when Goods were unjuſtly got, or wrongfully detain'd, as alſo in the Caſes of Treſpaſs, as in *Exod.* 22. *ver.* 1. *If a Man ſteal a Sheep or an Ox and kill it or ſell it, he ſhall reſtore five Oxen for one Ox, and four Sheep for one Sheep*; and v. 9. *for all manner of Treſpaſſes he ſhall pay double.* This *Reſtitution* may be made either *when the very ſame thing is reſtored, or an equivalent*, or laſtly, *according to the utmoſt Abilities of the Offender.* It's obſervable, *that if the Ox or Sheep ſtolen were found alive with the Thief, he reſtor'd but double*, Exod. 22. ver. 4. But if *either ſold or kill'd*, then as before, *five for an Ox*,

Ox, four-fold for a Sheep. In case the Thief was not able to make Restitution he was to be sold, to make what Restitution could possibly be made.

3. The Third was of the same Kind, *an Eye for an Eye, Foot for Foot*, Deut. 19. ver. 21. this either according to the literal Sense of the Law, when he who cut off another Man's Hand, was punish'd with the Loss of one of his own; or *Secondly*, by an *equivalent*, when the Price of the Member was paid, or some proportionable Mulct.

4. The last was *Scourging*, which was either with *small Rods*, or with *Thongs*, this Punishment was commanded, *Deut.* 25. *ver.* 2, 3. where the very Number of Stripes are limited, which the Judge must not exceed, for it is said, *ver.* 3. *forty Stripes he may give him and not exceed, lest if he should exceed and beat him above these, with many Stripes, then thy Brother shall seem vile unto thee.*

The Manner of *Scourging* was as follows. The Criminal had both Hands ty'd to a Post which was a Cubit and an half high, then his Cloaths were pull'd or rent off down to the Thigh; then the Judges being present took care that the porportionable Number of Stripes were inflicted, as *Deut.* 25. *ver.* 2. during the Whipping the Senior Judge read *Deut.* 28. *ver.* 58, 59. *if thou wilt not keep and do all the Words of the Law, then shall the Lord make thy Plagues wonderful*; the second Judge number'd the Stripes, and the third observ'd that the Executioner did his Duty. When the Executioner had perform'd his Office, the Senior

nior Judge concluded all with *Pſal.* 78. *v.* 38. *yet he being merciful forgave them their Iniquity.* In ſome Caſes, when the Offence was more Notorious, to proportion the Puniſhment according to the Crime, they ty'd Plummets of Lead, or ſharp Thorns to the End of the Whip or Thongs, ſuch are call'd in Scripture *Scorpions*, 1 Kings 12. ver. 14. Where *Rehoboam* threatned his Subjects, that whereas *his Father had chaſtiſed them only with Whips, he would chaſtiſe them with Scorpions.*

Thus I have given a brief Account of the ordinary Courts of Judicature ſettled in our Nation, their Judges and Power; Cauſes, Criminal and Puniſhments; I ſhall add a Word or two about other Officers hitherto not mention'd; which were uſed in all capital Judgments.

In our Courts of Judicature there were always five ſorts of Perſons concerned. 1. *Judges.* 2. *Officers.* 3. *Lawyers* or *Advocates.* 4. *Notaries*, and 5 *Witneſſes.* Of the *Firſt* and *Fourth* Sort I have already treated; I ſhall add a Word of the reſt. The *Second* Sort were of the Nature of *Sheriffs* in *England:* It was their Buſineſs to put the Judge's Sentence in Execution; ſo that for that End they carry'd Staves, Whips, and other ſuch Inſtruments along with them when they went to the Courts. The *Lawyer* or *Advocate* ſtood on the Right-hand of the Party cited into the Court, whether he pleaded for or againſt him; and upon that Account in Scripture to *ſtand on the Right-hand*, is

Digitized by Google

taken for to plead the Cauſe, or to accuſe, thus *Pſal.* 119. *ver.* 31. *The Lord ſhall ſtand on the Right-hand of the Poor*, that is, will plead their Cauſe. And *Zach.* 3. *ver.* 1. *Satan ſtood at the Right-hand of* Joſhua, that is, to accuſe, or plead againſt him.

In the next Place I ſhall ſpeak of the Evidence in capital Caſes. After they were called into the Courts and appear'd, the Elders gave them a Charge, that they ſhould give in nothing upon *Conjecture* or *Hear-ſay*, tho' they heard it from a Man of Credit and Integrity: They urg'd the Difference between being a Witneſs in *criminal Matters* and *Cauſes* merely *Pecuniary*. If his Evidence prov'd falſe in *pecuniary Cauſes*, his Sin might be aton'd for, but in *capital Cauſes* it could not. After this the Witneſſes were ask'd theſe five Queſtions, What *Year?* What *Day* of the *Month?* What *Day* of the *Week?* What *Hour?* And laſtly, what *Place* the Crime was committed in? If one contradicted another, neither of their Evidence was look'd upon as valid; yet ſuppoſe one ſaid ſuch an Action was commited the ſecond Day of the Month, the other ſaid it was done on the Third, their Evidence might paſs as valid; for in this Caſe it might be preſum'd the one underſtood the Intercalation of a Day, whereas the other knew nothing of it, or at leaſt took no notice of it: But if one ſaid the Fault was done on the Third, the other on the Firſt Day, their Evidence were reputed invalid.

In

In *capital Cauſes* the Courts of our Nation were very cautious and wary when they condemn'd any Man, and therefore the *Prince* or *Preſident* when he ask'd the Opinion of his *Brethren* the *Elders* or *Judges*, he began with thoſe who were for freeing the Perſon accuſed, after that he demanded the Voices of thoſe who were for condemning him: If there was but one Voice more for abſolving than condemning the Criminal, he was pardon'd: But none was condemn'd except there were at leaſt two Voices more for condemning than for abſolving him. If the Criminal was abſolv'd, he was never cited to appear again; but though condemn'd, if he could have any new Evidence which ſeem'd to make for him, he might have a *Rehearing*; and beſides any one might be heard who offer'd any thing in his Defence, but none except Men of a ſettled Reputation were allow'd to come in as Evidence againſt him.

By theſe and other Inſtances it appears, our Nation was very unwilling to ſhed Blood. If any bare falſe Witneſs, he was to ſuffer according to the Crime objected and ſworn. In *capital Crimes* he was to ſuffer a *capital Puniſhment*: Though our Doctors are of Opinion, that the falſe Witneſs was not executed, except the Perſon againſt whom he ſwore was condemn'd by the Judges. The Intention of the Criminal was particularly conſider'd by our Judges; for if any Criminal deſign'd to kill a Beaſt, but by chance kill'd a Man; or if he deſign'd to kill a Stranger, but kill'd an *Iſraelite*; or an *Apoſtate*, but

Digitized by Google

kill'd one of the *Faithful*, his Intention in these, and such like Cases sav'd him. If any kill'd another by Accident, he was to flee for it.

Thus I have with all possible Brevity given an Account of the Persons concern'd in the Courts of Judicature: I have spoke of what was peculiar in *Burning*, *Stoning*, *Strangling* and *Beheading*; I shall add a Word or two concerning those Ceremonies which were common to all the *Capital Punishments.*

First, The Judges were to use great Deliberation, especially in *Capital Matters*; in this they imitated our great *Legislator Moses*, who in Matters of Moment in a solemn Manner bespake the Patience of the People in these Words; *Stay, I will hear what the Lord will say.*

Secondly, The Person accused was placed on some high Place where he might be seen. Hence, *set* Naboth *on high*, 1 Kings 21. ver. 9.

Thirdly, When the Judges pronounced Sentence, they and the Witnesses put their Hands on the condemn'd Person's Head, and said, *Thy Blood be upon thine own Head.*

Fourthly, The Place of Execution was without the Gates of the City, whither the *Malefactors* were carry'd by two Executioners.

Fifthly, When the *Malefactor* was led out, a Cryer went before publishing what Death he was to suffer, what his Crime was, who were Evidence, where and when he committed the Fault.

Sixthly,

Digitized by Google

Sixthly, He was exhorted to confeſs his Fault, that he might have *his Portion in the World to come.*

Seventhly, They mix'd *Frankinſence* in a Glaſs of Wine.

Laſtly, The Inſtrument by which he ſuffer'd was bury'd, whether it was the Tree on which he was hang'd, or the Stone, Sword, or Napkin by which he was kill'd.

From this ſhort Account any one will be able to form a juſt Idea of our *ordinary Courts of Judicature:* Before I conclude, I ſhall add a Word or two of thoſe *extraordinary Courts*, whoſe Sentence was look'd upon as valid in our Nation, theſe were five. 1. The King's Tribunal. 2. A Court kept by one Judge, who was appointed by the *Sanhedrin.* 3. The Zealots had Power to puniſh notorious Offenders without any formal Proceſs. 4. The Courts or Seſſions held by entire Tribes, or the major Part of them, as alſo of Fraternities and Sects. 5. And laſtly, The Prieſts had a Power of determining who were legal Lepers, who not. As to the King's Power, though in the *Miſna* and other Places we read, that the King can neither paſs Sentence upon any one, nor have Sentence paſs'd upon him by any one; yet that Opinion was taken up in the Reigns of the *Aſmonean* Princes, who had ſlighted and contemn'd the *Sanhedrin*; for our ancient Kings had Power to Sentence to Death any one who ſpake diſreſpectfully of him, or diſobey'd his Commands when Juſt and Lawful; an Inſtance of this we meet with 2 *Sam.* 16. *ver.* 9. in *Shimei* the

Digitized by Google

Son of *Gera*, who curſed *David*, and our learned Country-man *Maimonides* in his *More Nevochim*, Part 3. Chap. 40. gives us another Inſtance where the King had Power of Life and Death, which was when there were violent Preſumptions, that one was guilty of *Homicide*, yet the *Sanhedrin* proceeding according to the ſtricteſt Letter of the Law, and having not ſufficient Evidence againſt the Criminal muſt abſolve him; in this Caſe the King could Sentence ſuch an one to Death. Queſtionleſs the *Judicial Power* of our Kings differ'd according to the different State of our Nation; for our Country-man *Joſephus* tells us, That when *Hyrcanus* Son of *Alexander* was made High Prieſt by *Julius Cæſar*, beſides the ordinary Power, he inveſted him with the Power of determining all Controverſies about our *Diſcipline*. Yet though our Kings in theſe Caſes had Power of Life and Death, or of impriſoning ſuch Criminal, yet he would not confiſcate the Goods of his Subjects without being guilty of Rapine. In extraordinary Caſes alſo the Determination was referr'd to the King, as 1 *Kings* 3. 16. Solomon *determined the Matter between the two Women who contended about the Child*; therefore our Doctors tell us, that when the King aſcended his *Throne* or *Tribunal* which had ſix Steps, the Common-Cryer pronounced *as many* Cautions to the King with Relation to the Determination. When he mounted the firſt Step, the Cryer ſaid, *Do not pervert Judgment*; At the ſecond, *Reſpect not Perſons*; At the third, *Accept of no Bribes*;

At

At the fourth, *Plant no Grove*; At the fifth, *Erect no Statue*; At the sixth, *Do not offer any Ox or Sheep to the Lord which has any Blemish.* And when the King was set upon his Throne, he cry'd, *Consider before whom thou sittest:* Suppose the King had any legal Imperfection, he appointed a *Vice-Gerent*, 2 Kings 15. 5. It's said, *King* Azariah *was smitten with a Leprosie*, and so *was confin'd to his House*, *and* Jotham *his Son was set over the Palace*, *and judged the People of the Land.*

The Second extraordinary Court was when one Man sat, being appointed by the *Sanhedrin*, and being of a known Integrity, and of a settled Reputation, he could only judge in *Pecuniary* Causes by setting a Fine upon the Delinquent; but he could not order any to be *Whipt*, much less pass Sentence in capital Crimes.

As to the *Zealots* when they saw any one notoriously transgress the Law, or heard him blaspheme, without any other Ceremony they fell upon him and kill'd him upon the Spot.

The *Consistories* or *Assemblies* of *Tribes*, or the major Part of them, as also of *Fraternities* and *peculiar Sects*, as the *Essens*, determin'd Matters which related to their own Bodies, and whatsoever was concluded in these *Sessions* was look'd upon as valid only, as it tended to the Peace and Good of the Government, and so approv'd on for the present; had but not the Force of Decisions made by the *Ordinary Courts* of *Judicature.*

The last extraordinary Power of judging was that of the Priests, who were to take

Digitized by Google

Cognizance of the *Lepers*, their Cloaths, Houſehold-goods, Cleanneſs or Uncleanneſs: This Power did not belong to the Prieſts as they bare ſuch and ſuch Offices, or to any particular Man by Name, but without any Diſtinction to any, who met the *Leper* or whom the *Leper* ſhould make choice of. Tho' others could diſtinguiſh who labour'd under the Leproſie, who not; yet none but the Prieſt could with Authority pronounce him Unclean; and therefore ſuppoſe the Prieſt could not diſtinguiſh well in the Point himſelf, he muſt get ſome experienc'd knowing Man, and according as that experienc'd Man declar'd the Perſon ſuſpected to be Clean or Unclean, the Prieſt was to pronounce him Clean or Unclean, and conſequently to confine him to his Houſe, or ſuffer him to go Abroad.

This is what I thought moſt obſervable in relation to the *Extraordinary Courts* of *Judicature*, whoſe Sentence was look'd on as valid by our Nation. I ſhall in the next Place give a brief Account of *Excommunication* as practiſed in our Courts, which I reſerv'd for this Place, becauſe it had in it ſomething Uncommon and Extraordinary. Our Nation grounded their Practiſe in this Point, (as well as in inflicting other Puniſhments) upon the Divine Authority; for when *Korath*, *Dathan* and *Abiram*, rebell'd againſt our *Lawgiver Moſes* and his Brother *Aaron*, *and ſeduced the greateſt part of the Congregation*, Numb. 16. ver. 20. *God ſpake unto* Moſes *and to* Aaron *ſaying*, ver. 21. *ſeparate your ſelves from*

from among the Congregation, that I may consume them in a Moment. But *Moses* and *Aaron* fell on their Faces and interceded with God for the Congregation, and their Prayers were heard, but they must depart from among these proud *Rebels*, or perish in the common Ruin; so *ver.* 27. *They left* Korah, Dathan *and* Abiram, *and these when separated from the Congregation were swallowed up alive.* In like manner when *Achan*'s Sin was discover'd, *Josh.* 7. *ver.* 24. Joshua *and all* Israel *with him took* Achan *the Son of* Zerah, *and the Silver, and the Garment, and the Wedge of Gold, and his Sons, and his Daughters, and his Oxen, and his Asses, and his Sheep, and his Tent, and all that he had, and they brought them into the Vally of* Achor. Whence it's evident, that before they inflicted Punishment upon *Achan*, he was separated from the Congregation. Upon these and such like Authorities our Nation solemnly Excommunicated several Offenders, and the Power of Excommunication belonged to several Courts, but principally to the great *Sanhedrin* of *seventy one.* That the Practise of our Nation in this Point may be set in its just Light, I shall assign, 1. *The Crimes* for which any of our Nation was to be *Excommunicated.* 2. *The Ceremonies* used in *Excommunication*, after that I shall speak of the *Degrees*, *Nature* and *Consequents* of *Excommunication* as practised in our *Country.*

Our *Doctors* commonly reckon Twenty Four *Criminals*, against whom *Excommunication* was pronounced, as 1. Against him who should

ſhould defame or reflect upon a wiſe Man or Doctor, tho' dead. 2. Who ſhould reproach a publick Officer of any of our Courts. 3. Who ſhould call a Free-man, a Slave or Vaſſal. 4. Who ſummon'd to the Courts, did not appear at the Time prefix'd. 5. Who ſhould condemn any one Precept of the *Tribes* or the *Law*. 6. Who did not ſtand to the Determination or Sentence of the *Sanhedrin*, he was Excommunicated till ſuch times as he ſubmitted. Who kept any thing whereby he might endamage his Neighbour; as for inſtance, a biting Dog, broken Ladder or Style, was to be Excommunicated till he repair'd the Preſent, and took care to prevent all future Damage. 8. Who ſold his Ground to an Heathen, except he took care that no Damage ſhould upon that Account befal his Neighbour. 9. Who ſhould appear as Evidence againſt one of our Nation in the Courts of other Nations; and ſo the Perſon accuſed ſhould be forced to pay any Fine or Mulct contrary to the Cuſtoms of our Nation, ſuch an one was Excommunicated till he refunded the Fine impoſed on the other. 10. He who kill'd the Sacrifices, but ſet not apart what was due to the Prieſts, was Excommunicated till he took care the Prieſts were ſatisfied for the Wrong done them. 11. Who ſhould neglect to obſerve a Holy-Day when in Captivity, tho' ſuch a Day was not obſerved in the Place where he ſojourn'd. 12. Who ſhould work on the Eve of the Paſſover. 13. Who pronounced the Name of God with Marks of Contempt, or with an Oath. 14. Or

ſhould

ſhould give others an occaſion of taking God's Name in vain, or uſing it without a profound Reſpect. 15. Who ſhould perſwade the common People to eat the Sacrifice in a Place which was not Sacred. 16. Who ſhould compute the Years and Months, otherwiſe than the Law commanded. 17. Who ſhould make the Blind to ſtumble and fall. 18. Who ſhould hinder the People from obſerving any one Precept of the Law. 19. Who ſhould offer, or bring to be offer'd as a Sacrifice what had been torn by Beaſts. 20. The Sacrificer, who had not try'd his Knife before a wiſe Man. 21. The Scholar who carry'd himſelf rudely and obſtinately towards his Maſter. 22. An Elder of a loſt Reputation. 23. Who ſhould Excommunicate another without juſt Cauſe. 24. He, who ſhould lie with his *Wife* after he had divorced her. Theſe are the principal Crimes for which any one was Excommunicated. In the next Place I ſhall ſhew who were inveſted with the Power of Excommunicating.

This Power was chiefly lodg'd in the forementioned Courts of Judicature, for the *Private Men* in ſome Caſes might Excommunicate, and were oblig'd to do ſo under pain of being Excommunicated themſelves, as when they heard any one uſe the Name of *God* without a juſt Reſpect; yet this Power was eſpecially to be exerciſed by the *Prieſts*, and the *Sanhedrin*. There were ſome Perſons eminent for *Learning*, *Authority*, or *Deſcent*, who were either not at all lyable to this Cenſure, or at leaſt we are told, That great

Cau-

Caution was to be used in passing this Censure upon them, and Sentence was to be pronounced by the *Great Sanhedrin.* Such were the *Prince*, and the *Father* of the *Great Sanhedrin*, as also the more eminent *Elders*, *Lawyers* and *Doctors*, nor was it usual to *Excommunicate* the *Candidates*, or forbid them Priviledge of sitting in the Courts, but upon very mature Deliberation: He who was *Excommunicated* for abusing an *Elder*, *Doctor* or *Lawyer*, was only prohibited their Company; but he who was *Excommunicated* for any other of the forementiond Crimes, was prohibited the Company of all Mankind, except his own Family, and even that too in some Cases, as will appear by and by. These may satisfie you what are the Crimes, and who the Persons, for which, and against whom *Excommunication* was pronounced. I shall in the next Place give the *Form* and *Ceremonies* used at the pronouncing of this Censure.

When any was convicted of the Crimes before-mention'd, then the Sentence was pronounced thus, *Let* N. B. *be Excommunicated.* For though the Person was present, yet the Custom was to pronounce the sentence not in the Second, but Third Person. Not, *Be thou Excommunicated*, but *let* N. B. *be Excommunicated*, and if the Person's Name was not known, the Form run thus, *let that Man be Excommunicated.* Sometimes the Ceremony was perform'd with great Solemnity, as with Trumpets; for we read that *Ezra*, *Zerubbabel* and *Joshua* the Son of *Jozedech*, the High Priest, call'd together all the Congregation

gation into the Temple of the Lord, then came in *Three Hundred* Prieſts and *Three Hundred* inferior Candidates, who had *Three Hundred* Books of the Law, and *Three Hundred* Trumpets in their Hands, theſe blew the Trumpets, the *Levites* ſinging in the mean time, then they Excommunicated the *Chuthean* by the Myſterious Name of our God, by the *Decalogue* and the Supreme *Court* of *Heaven.* Hence all their Goods became unholy, and it was equally unlawful to eat Fleſh, as to eat Hogs Fleſh. This Form differ'd according as the Perſons Excommunicated were of a *Private* or *Publick* Capacity, as the Cenſure was againſt a ſingle Man, or a whole Tribe or a whole City.

There were two *Species* or rather *Degrees* of Excommunication, the *Leſs* and the *Greater.* The leſs Excommunication declared ſuch a *Perſon*, ſuch a *Tribe*, or ſuch a *City*, to be depriv'd of the Company of *ſuch Men, ſuch a City, Province*, or the *whole Nation*, according to the Nature of the Crime, and the Quality of the Perſon. And after Sentence was pronounced, none of thoſe from whoſe Society he was excluded, durſt come within four Cubits of him, except his *Wife* and *Children*; by this as a publick Mark of Infamy he was diſtinguiſh'd from all the *Faithful*, till he repented and ſo was publickly reſtor'd: By this Means he was excluded from all Feaſts, nor could he eat or drink with any *Neighbour*, nor make up *One* of the *Ten*, which according to the Cuſtom of our Nation, was reputed a great Diſgrace.

And

And in ſome Caſes it was not lawful for him who met the Perſon Excommunicated to ſalute him: It depended upon the Pleaſure of the Court, and the Nature of the Crime to limit or extend the Bounds of Excommunication; for he, who was prohibited the Society of *ſome Perſons or Cities*, that is, who was Excommunicated in reſpect of ſuch *Perſons or Cities*, might live in other Cities without any Moleſtation, and the Inhabitants of thoſe Cities might freely converſe with him, ſo that the ſame Perſon by ſome was accounted *Excommunicate*, by others not, according to the Quality of the Perſon *pronouncing*, and the Nature of the Sentence *pronounced*: Thus we read in the *Babyloniſh Gemara*, He, who was *Excommunicate* with Relation to the *Maſter*, was reputed ſuch alſo with Relation to the *Scholar*, but not the contrary; for tho' the *Scholar* might not converſe with him, the *Maſter* might, and ſo he who was declar'd *Excommunicate* with Reſpect to his own City, was declar'd ſuch with Reſpect to all others. But the contrary did not always hold; and he who was Excommunicate with Relation to the *Prince*, was look'd upon as ſuch with Relation to the *whole Church* or the *Jewiſh Nation*; but the contrary was not always true: So that *Excommunication* was either in part, or with Relation to all in general; he who lay under the former, as we read in the *Gemara* of *Jeruſalem*, tho' he ſuffer'd not all the Inconveniencies of the latter, yet this Cuſtom prevail'd, that all Men ſhould ſhun his Company, that by this means he might be

be asham'd of himself, and so repent, and be receiv'd again into the Congregation; for the main Design of *Excommunication* was to bring the *Delinquent* to a just Sense of his Fault, and to teach others to avoid the Crime for which he lay *Excommunicate.* If the Person Excommunicated continued Obstinate and Refractory, and persisted in his Crimes, and deny'd the Authority of the Court, for thirty Days, or a Month after Sentence was first pronounced against him; nay, if he made not his *Reconciliation*, and very solemnly desir'd *Absolution*, and so to be reconcil'd with the Society, from whose Conversation he was secluded, by vertue of the Censure, then the *Niddui* or the *less Species* of *Excommunication* was again pronounced against him, which continu'd for thirty Days more, and if within that Time he did not Recant, beg Pardon and submit to the Censure and Power of the Court, after that Month was expired, the greater *Excommunication* or *Cherem* was thunder'd out against him, and this sort of Excommunication could be pronounced by none but by some of the Court, or some deputed by them. Though it was in the Power of private Persons to pronounce the *Niddui* or *less Excommunication.* The Sentence of the *greater Excommunication* was full of Curses, it imported commonly thus much, *Let* N. B. *be Damn'd: Let him be* Anathema *and Curs'd: Let all the Curses and Imprecations fall upon him: Let the Penalty of Perjury fall upon him, and so let him remain Excommunicate, and be deprived of the Conversation of*

all

Digitized by Google

all the Faithful, and let the Niddui *under which he lies at present be changed into* Cherem *or the greater Excommunication.* And he who lay under this Censure was not only depriv'd of the Priviledge of coming within four Cubits of any one, or to Wash, Eat or Drink with those, *with Relation* to whom he stood *Excommunicate*, but he was prohibited all manner of Conversation with all Mankind, only some were allow'd to carry him a small Quantity of Victuals, so much as was absolutely necessary to keep him among the Living. Our Nation did observe this *Discipline* so very rigidly, that if any was so bold as to keep Company with the Person thus *Excommunicate* before his *Absolution*, it was usual to punish him by pronouncing the Sentence of Excommunication against him, which was pronounced against the *former*, and so he lay under all the Inconveniencies of the *former Excommunicate.* The Goods of him, who lay under the Censure of the *greater Excommunication* were confiscated for sacred Uses, and if any died *Excommunicate*, none were suffer'd to weep for him; and as a Mark of Ignominy, an heap of Stones were thrown upon his Grave, or a great Stone with the Sentence of the Court which excommunicated him writ upon it: So that the *Faithful* did not only avoid the Company of all excommunicate Persons whilst alive, but their very Memory stunk after Death. It's observable, that he who lay under the *greater Excommunication* was penn'd up in a little Hut, and there was fed by such as the Courts gave

gave Orders to feed him; It is likewise observable, that both Sexes were liable to *Excommunication*, that is, both Man and Woman.

As I hinted before, the Design of *Excommunicating*, was to bring the Criminal to a just Sense of his Crime, and so work a faithful Reformation in him; and therefore upon evident Marks of Repentance his *Excommunication* was taken off by *Absolution*; and as the Form of *Excommunication* differ'd, according as the Nature of the Crime and Quality of the Person, who pronounced it, were different, so the Form of *Absolution* differ'd according as it was pronounced by a *single Person*, by a *Society*, *Court* or *Prince*. The Form was worded commonly to this Sense when the Person excommunicate was *present: Thou art absolved, and thy Crime is remitted:* But when *absent* it run to this Effect, *N. is absolved and his Fault remitted.* The Power of *absolving* was not without its Exceptions and Restrictions, for without some Tokens of Sorrow for the Fault committed, none could Absolve; but as soon as there was evident Marks of Repentance, any one who *excommunicated* another might *absolve* him: Hence we read in the *Babylonish Gemara*, the Absolution was not valid till the Person *excommunicate* quitted his former Course of living, and was touch'd with sensible Accents of Sorrow for his Faults, and it's the Doctrine of the *Talmud*, that whosoever can *Excommunicate* can *Absolve*. It was not necessary that *thirty Days* should elapse after *Excommunication* before *Absolution*; for, except in Crimes of a

more heinous Nature, *Absolution* might be pronounced immediately after *Excommunication*, when it appear'd manifestly that the Person excommunicate repented of the Fact committed: Hence a famous Doctor of our Nation, *R. Samuel* has it: *The same Blast of the Horn tyeth and looseth*, that is, *Excommunication and Absolution may be pronounced at the same Instant.* And *Maimonides* says, *They excommunicate and absolve in the same Moment, as soon as the guilty Person is returned to himself, but if he persisted in his Fault, for his Contumacy (as for more grievous Sins) Absolution was deferred till the thirtieth Day.* It was farther requir'd, that if the Delinquent was *present* when *Excommunicated*, he might be *present* also at his *Absolution*; but if *absent*, when *Excommunicated*, he might be *Absolved* either *present* or *absent*. If any was Excommunicated by the *Sanhedrin* or other Courts, he might be absolved by those Courts, or by one *Judge* deputed by these Courts, to take Cognizance of his Sorrow and Repentance; for so our Country-man *Maimonides* answers the Question, What Number was requir'd to absolve from the *Niddui* and *Cherem*, that *minor* and *major Excommunication?* The Answer is, The Court of three or one *Judge* appointed publickly for that Purpose. He, who was excommunicated for Defamation, could not be absolv'd till he had asked the Injured Person's Pardon.

These are what I thought most material as to the manner of *Absolution*; it must be confessed both the Forms of *Excommunication* and

Ab-

Digitized by Google

Absolution were different according to the different Times, Places and Crimes. Some when Excommunicated by the *minor Excommunication* might frequent *one* Place not *another*, might go to *Bethlehem* not to *Jerusalem*; might go into some Streets of *Jerusalem* not to others; into *some Courts* of the *Temple* not into *others:* Some must when they enter *such a City* go in at *such a Gate*, and go out at *such another*. Some by *Absolution* were enjoin'd a sort of Penance, and that either *Sacramental* or *Civil*. *Sacramental* Penance consisted in *Vows*, *Expiations* and *Offerings* to the *Supreme Deity*, whereby the Delinquent made full Demonstration of his inward Compunction or Sorrow. The *Civil* or *Penal* Penance was enjoin'd likewise to have a full Proof of the Person's Sincerity and Submission; for by paying his Mulct he gave full Testimony of his Submission to the Authority of him or them, who were to absolve him.

By all which it appears, that *Excommunication* tended altogether to the bettering of Mens Lives, the Institution shew'd such Delinquents were unfit for human Society; the Form of *Excommunication*, actually when pronounced by lawful Authority, depriv'd the Criminal of the Society of Conversation, as well as the Profit of Commerce; and the ready Restitution by *Absolution* shew'd there was no more design'd than that the Sinner should forbear his wicked Courses, and commence fit for Society again, and the Penalty whether *Sacred* or *Civil*, was but as a sensible Mark of his Repentance.

Digitized by Google

Chap. II.

Of the Jewish *Laws concerning Tithes*, &c.

That God created the World for the Manifestation of his own Glory, is a most certain and unquestionable Truth. Now this End is most visibly serv'd by the exterior Acts of Worship and Adoration which his Creatures are oblig'd to pay as an Acknowledgement of his Sovereign Power and Wisdom, and concerning which he hath been pleased from time to time to make sufficient Revelation to Mankind; particularly the Patriarchs, and other holy Persons of Old. And forasmuch as the said Worship could not be supported without a special Designation of the Place wherein it was to be celebrated, and of the Persons who were to perform the sacred Offices: He took abundant care to signifie his Pleasure, with Respect to both the one and the other. As to the Persons who were to attend on his Service in the publick Administration thereof, (which my present Design obliges me chiefly to consider) 'tis plain, that he ever expressed a tender Concern for them, and therefore made ample Provision for their Support and Maintenance: And as this was various according to the different Declarations of his Will in that behalf; so that which most universally obtain'd, and was of the earliest Institution,

was

was the Appropriation of Tithes to that sacred Use. Concerning which I shall endeavour to give a short Account as to their Origin, Nature and Design, particularly with reference to our Nation, taking in such incidental Matters as the Nature of the Subject shall require, and my design'd Brevity shall permit.

That the Custom of paying *Tithes* is of great Antiquity, is (I think) allow'd on all Hands. We have an early Instance of it in the Patriarch *Abraham*, Gen. 14. Who in his Return from the Slaughter of the Four Kings, being met by *Melchisedech*, the Priest of the most high God, he gave him the Tenth Part, not only of the Spoil, but of all his Goods. Here *Aben Ezra* is of Opinion that *Melchisedech* paid Tithes to *Abraham*, for which he seems to have some Countenance from the Text, *ver.* 20. compar'd with the 18th and 19th Verses, because *he that gave the Tenth Part of all*, seems to be the same with him that had blessed *Abraham*, and that was *Mechisedech*. But the rest of our Doctors do universally agree, and with better Reason conclude, that the said Patriarch paid Tithes to *Melchisedech*, in consideration of the Character which he bore, *viz.* on account of his being *the Priest of the most high God*. In answer therefore to *Aben Ezra*'s Pretences, it may be sufficient to observe, that 'tis no unusual Form of Speech in Scripture to refer the pronoun Demonstrative to the more remote Substantive, and not to that immediately preceding; as plainly appears

Digitized by Google

from 2 *Sam.* 13. 37. *But* Abſalom *fled and went to* Talmai *the Son of* Ammihud, *King of* Geſhur; *and mourned for his Son every Day.* Now we might as well from theſe Words infer, that *Abſalom* mourn'd for his Son, as from the Text before-cited, that *Melchiſedech paid Tithes to* Abraham. But the foregoing Part of the Hiſtory does neceſſarily determine us to refer theſe Words here to *David*, ſo that the meaning will be that *David mourned for his Son*, i. e. *Amnon* whom *Abſalom* had cauſed to be barbarouſly ſlain, *ver.* 29. That the Cuſtom of paying *Tithes* did alſo obtain in the Days of the Patriarch *Iſaac*, our *Doctors* infer from that Paſſage, *Gen.* 27. *ver.* 12. *Iſaac ſowed in that Land*, (i. e. Gerar) *and received in the ſame Year an hundred Fold*, or an *hundred Meaſures*, as our ancient Writers interpret the Word, and declare that he meaſured what he had reaped in order to pay the *Tenths*. The Words of *Jacob*, Gen. 28. do likewiſe evince the certainty of our Poſition concerning the Antiquity of paying *Tithes*: Jacob *vowed a Vow, ſaying, if God will be with me, and will keep me in this Way that I go, and will give me Bread to eat, and Raiment to put on; ſo that I come again to my Father's Houſe with Peace: Then ſhall the Lord be my God. And this Stone, which I have ſet for a Pillar, ſhall be God's Houſe; and of all that thou ſhalt give me, I will ſurely give the Tenth unto thee.* This Vow God reminded him of in his Return from *Padan-Aram*, Gen. 31. 13. *I am the God of* Bethel *where thou anointedſt the Pillar, and*

where thou vowedst a Vow unto me; and that *Jacob* did perform fully his Vow, no Question can reasonably be made; for *Gen.* 35. 14. we find, that *he set up a Pillar in the Place where he talked with* God, *even a Pillar of Stone*; *and poured a Drink-Offering thereon, and poured Oyl thereon.* Where, tho' the Text does not expressly mention the Payment of the Tenths, which was Part of his Vow, yet as it was not consistent with his Piety to omit that, so *Rabbi Solomon Jarchi* and *Aben Ezra* do positively say, that he did fulfil that Part also, in their Explications of the Chapter last cited. And with them *Josephus* agrees: For having given an Account of this whole Affair, pursuant to the Scripture-History of it, he says expressly that *Jacob perform'd his Vow upon his return to* Bethel *offering the Tenths of all his Goods*, in the *1st.* Book of his Jewish Antiquities, Chap. 19. A further Argument in Confirmation of the Antiquity of this Practice, we meet withall in the Person of *Job*, (who by Consent of all Chronologers lived long before the Days of *Moses*;) which appears as from other Places, so particularly from the *31st.* Ch. of his Book, *v.* 28. *If my Land cry against me*; *or that the Furrows thereof likewise complain.* Which Passage our ancient Doctors put this Interpretation upon: If the Furrows complain that *I have not brought out my Tithes, as was meet.* By what we have hitherto advanced, it appears, that the Custom of paying *Tithes* prevail'd in the World before the Law was given by *Moses*, and consequently doth not owe its Origin to

Digitized by Google

that poſitive Inſtitution. Here a material Queſtion doth ariſe, *viz.* whence the ſaid Cuſtom had its Beginning; or by what Authority it was firſt eſtabliſhed?

Some are of Opinion that it ow'd its riſe to human Appointment, becauſe of the Evidence every where to be met with in prophane Hiſtory of the early and univerſal Practice of it among all Nations, to whom it does not appear that God communicated the Knowledge of his Will in that Behalf. And hence they ſay, it became Part of the poſitive Law of *Moſes*, which, not only in this Particular, but alſo in moſt, if not all, the other Precepts and Uſages enjoin'd by it, was, if theſe Men may be credited, drawn up perfectly in complyance with the commonly received Rites and Practices of the *Heathens*. But this Opinion is by no means to be allowed, much leſs the Uſe that is made of it. For ſince it is granted (as by what we have already ſaid, it neceſſarily muſt) that the *Patriarchs* did pay *Tithes*, it is wholly improbable that they did ſo in purſuance of the received Uſages of their Times. I ſhall therefore endeavour to ſettle the true Opinion as to the Queſtion in Hand, which will be a ſufficient Confutation of the contrary Pretences. It is moſt probable that the Practice of paying *Tithes* did owe its origin to Divine Appointment, and that God Almighty among other Communications of his Will to the *Patriarchs*, with whom he frequently and familiarly converſed, thought fit to oblige them to the ſaid Practice; otherwiſe

no

no tolerable Account can be given, why the Fourth or Fifth, or any other Portion might not as well have been set apart for that sacred Use to which the *Tenths* were applyed; as we shall by and by more fully demonstrate. At present let it suffice to observe, in Confirtion of our Assertion, that God vouchsafed to deliver several Precepts to the *Patriarchs* (which afterwards became Part of the Law of *Moses*) which yet we have no particular Account of in the sacred History, as to the Time when, or Occasion upon which they were delivered. We find that *Noah* sacrificed, and that he pleased God in the Performance of that Duty; surely it will not be pretended, that he did this in complyance with the Practice of the Heathens, there being then none left alive whom he could imitate therein, and therefore we may safely conclude, that his Sacrificing was an Effect of God's immediate Inspiration, tho' we do not meet with any antecedent Command importing any such Thing. Again, God, himself testifies of *Abraham* that he had received some Laws from him, and had lived conformably to them: *Abraham obeyed my Voice, and kept my Charge, my Commandments, my Satutes, and my Laws*, *Gen.* 26. 5. What this *Charge*, these *Laws*, or *Commandments* were, we do not find any where distinctly specified; but may justly presume they were of great Importance to the Conduct of religious Life; and to think otherwise would be to have unworthy Conceptions of the Wisdom of their Author. That they were

not

not barely *the seven Precepts given to Noah*, we have reason to believe not only on Account of the Covenant of Circumcision, which God entred into with *Abraham* himself, but also on Account of some Laws which were received among the *Patriarchs* long before the Time of *Moses*; particularly that which obliged the *Brother to marry his Brothers Relict*, and that of *punishing an Adultereſs with Death*, *Gen.* 38. 8. and *v.* 24. Now it being highly probable, that of those Divine *Statutes* and *Laws* which *Abraham* is said to have kept, some, if not the greatest Part, related to the Worship of the true God, which that *Patriarch* was to teach his Children, *Gen.* 18. 19. and which without an agreeable Provision for the Ministers employ'd in the Performance of it, could not have been supported: it is most consonant to Reason to believe, that God gave Commandment to *Abraham* to separate the *Tenth*, for that sacred Use, and that in pursuance of the said Commandment he not only paid *Tithes* himself, but transmitted to his Posterity the Knowledge of their Obligation as in other Things, so also in that Particular. And this, not to his immediate Descendants only, but likewise to all with whom he conversed: Whereby it came to pass that the *Egyptians*, among whom he sojourned, were instructed by him in those Things which God had been pleased to communicate to him the Knowledge of. These Instructions passing by degrees into other Nations, came at last to be generally received; only with this Difference,

ference, that whereas *Abraham* instructed them to whom he first deliver'd those Divine Precepts to worship and serve the true God only; they notwithstanding upon the Growth and Prevalence of Idolatry and Polytheism, paid Divine Service to their Idols, and consecrated their *Tenths* for the Support of their superstitious Practices. And therefore to conclude from that Agreement betwixt our Rites and Usages, and those received among the Heathens, that our Laws were calculated to comply with their corrupt idolatrous Customs is to begin at the wrong End: The Truth being this, that the Patriarchs taught the World the Things which they had receiv'd by Divine Inspiration, (as our Writers generally agree, and *Josephus* does positively determine in the first Book of his *Jewish* Antiquities, *chap.* 9. not to insist on the Testimony of *Eusebius*, and other Christian Fathers in this Affair, which yet they ought to have some regard to against whom we now dispute:) But that the Heathens corrupted what they had so received to serve the Ends of their false Worship. Notwithstanding therefore that the Law of *Moses* does in many Particulars fall in with the commonly receiv'd Practices of the Heathens; we are not upon that Account to infer, that it was in such Particulars deriv'd from those Practices, but being enacted by God's immediate Authority, did but renew those Injunctions, which himself had given to the *Patriarchs*, and which the Heathens had receiv'd from them, though

after

afterwards, as we have ſaid, by them perverted to their own unwarrantable Purpoſe. And this we ſhall be the more confirm'd in the Belief of, the more we conſider the Perfection of the ſaid Law, which is a Character no way reconcilable to the Practices of the *Gentile World*, which were ſo far from being perfect, that they were not tolerable in the Sight of God. Beſides, the ſame Law forbids us to do after or walk in the Manners of the Heathens, *Levit.* 20. 23. That is, it forbids us to ſerve God in their Way, or to imitate them in their Corruptions, but obliges us to keep to the primitive Inſtructions given to the *Patriarchs*, which the Heathens had moſt groſly perverted and abuſed. But if the Law its ſelf was derived from the known Practices of the Heathens, then the meaning of that Prohibition will be, that we muſt not do what the Law ſtrictly enjoyns to be done; and they that can entertain ſuch a Notion as that, may be ſafely let alone to believe what they pleaſe. In the mean time every unprejudiced Perſon may plainly perceive how injurious to the Wiſdom of God ſuch an Opinion is in its neceſſary Conſequences.

Having thus endeavour'd to anſwer the Queſtion propounded by us, we ſhall next proceedto enquire why the *Tenth*, and not the *Fifth*, *Sixth*, or any other Part, was aſſign'd for the Maintenance of the Miniſters of Religion? In anſwer hereunto I ſhall not go about to examine all the Reaſons alledg'd by the ſeveral Authors that have handled the Point;

Point; some whereof pretend, that it was on Account of the *Tenth Number*'s being the most perfect of all others, because a compleat Number is terminated in it, and takes its beginning from it, and therefore was most fit to be apply'd to the Worship of the most high God, who is the Beginning and End of all Things, for the Support of those that were employ'd in his Service; others, that the *Tenth Number* comprizes in it all single Numbers, together with their Differences, Analogies, Perfections and Species, as both *Philo Judæus*, and several of the Heathen Philosophers, particularly those of *Pythagoras*'s School, have undertaken at large to demonstrate. I shall not, I say go about to examine these Reasons, and therefore I shall only observe, that the Custom of paying the Tenth rather than any other Portion could not proceed from human Appointment, because then the Obligation to comport with the Custom of paying *Tithes*, must arise purely from the Nature of the Thing, compar'd with the Ends of Religion; whereas no imaginable Reason can be given why the *ninth*, *eleventh* or *twelfth* Part might not as well have answer'd the said Ends, since there doth not appear any natural Unfitness in them. And surely 'tis next to impossible, that Men should universally agree in their Apprehensions of any thing, concerning which no possible Reason from the Nature of the Thing can be assign'd, why they should so agree. And therefore the Custom of assigning the *Tenth* rather than any other Portion, to the

Uses

Uſes above ſpecified, muſt have been of Divine Appointment, and by what means it came to be ſo generally receiv'd, is abundantly manifeſt by what we have already advanced; as having prov'd that the Patriarchs receiv'd it by Inſpiration from God, and communicated it to the Nations with whom they had any Converſe, whereby it ſtept by degrees into univerſal Practice, and was at laſt by the immediate Authority of God, eſtabliſh'd as a part of the Law of *Moſes:* Which Law having been ſettled by God as the Rule of his publick Worſhip and Service, and accepted as ſuch by all our Nation: It will be proper next to enquire what Proviſion was made by it for the Maintenance of thoſe who were appointed to perform the Offices of Religion; what Tithes and other Dues the ſaid *Law* empower'd the *Levites* and the *Prieſts* to claim, and by whom and upon what Accounts the Tithes were to be paid. The Anſwer to which Enquiry, together with ſome incidental Matters, will fully comprize what I propoſed at firſt to diſcourſe of.

As God is the Lord and Sovereign Ruler of the Univerſe, and the Author of all the Good Things which his Creatures enjoy; ſo hath he an indiſputable Right to diſpoſe of every Thing in it, in ſuch ſort as to his wiſe Providence ſhall ſeem meet. And foraſmuch as he makes agreeable Proviſion for the Support of Mankind, by affording them Food and Suſtenance: It was no way Congruous to his Wiſdom to leave Them unpro-

vided

Digitized by Google

vided for, whose Business it was to attend on his Service, when that very Attendance debarr'd them from all other Employments, whereby they might furnish themselves with the Necessaries and Conveniences of Life. Whereas therefore, he gave Commandment, that the Tribe of *Levi* should have no Inheritance among their Brethren, no not when our Nation was settled in the Promised Land which was to be divided by Lot: He was pleased to assign his own Portion for their Maintenance, and *he himself was their Inheritance*, Deut. 10. 8, 9. Whereby it came to pass that what was demanded by him as his due, was appropriated to, and set apart for the Use of them who ministred in his holy Temple, and attended on the Service of the Altar, or in the Words of the Text now cited, *who bare the Ark of the Covenant of the Lord, who stood before the Lord, to minister unto him, and to bless in his Name.* And because that Portion, which was so set apart for the Use of the *Levites* and *Priests*, was not of one Kind only, as we have intimated before, I shall therefore proceed to give a distinct Account of it under its several Species.

Now the first that we shall take Notice of was the great Oblation, call'd *Teruma Gedolah*, partly in Opposition to another Offering of that kind made by the *Levites*, out of their Portion, to the Priests (of which afterwards) and partly because of its great Sanctity, as being the first of the ripe Fruits that was separated to a sacred Use, and was

to

to be eaten by the Prieſts and their Children only, according to the Commandment of the Lord to *Aaron* in that behalf, *Levit.* 18. 11. *And this is thine; the Heave-Offering of their Gift, with all the Wave-Offerings of the Children of* Iſrael: *I have given them unto thee, and to thy Sons, and to thy Daughters with thee, by a Statute for ever: Every one that is clean in thy Houſe ſhall eat of it.* Hence it appears that none who were not of the Prieſt's Houſhold were allow'd to eat of the *Heave-Offering* or great Oblation; and if any other did eat thereof unwittingly, he was to make Reſtoration of it, with the Addition of a fifth Part, to the Prieſt, *Levit.* 22. 14. *If a Man eat of the holy Thing unwittingly, then he ſhall put the fifth Part thereof unto it, and ſhall give it unto the Prieſt, with the holy Thing.* But if any who was not of the Prieſt's Family, did preſumptuouſly eat thereof, he became obnoxious to the Judgement of God, according to what is implied in the 16*th. ver.* of the Chapter laſt cited, *or ſuffer them to bear the Iniquity of Treſpaſs, or lade themſelves with the Iniquity of Treſpaſs, in their Eating.* This Offering was to be made of all the Firſt-Fruits of the Earth, purſuant to that Law, *Deut.* 18. 4. *The Firſt-Fruit of thy Corn, of thy Wine, and of thy Oyl, and the Firſt of the Fleece of thy Sheep, ſhalt thou give unto him.* i e. the Prieſt. And this was to be done, when the Things appointed to be offered, were prepared for preſent Uſe. Now tho' this Law does not determine what Proportion of each was to be ſet apart for this

ſacred

ſacred Uſe; yet Cuſtom generally prevail'd for the ſixtieth Part, according to what is ſaid, *Ezek.* 45. 13. *This is the Oblation that ye ſhall offer, the ſixth Part of an Ephah of an Homer of Wheat*: an *Homer* then containing *ten Ephah's*, the ſixth Part of an *Homer* is the ſixtieth Part. Notwithſtanding which, ſome, out of a Principle of Liberality, offered the fiftieth, and ſome the fortieth Part. After this firſt great Oblation thus made, it was not lawful for the owners of the *Fruits* before ſpecified, to eat any Part of them, or to convert them to any common Uſe.

In order therefore to make the Uſe of them lawful, the *Tenths* were to be paid out of the remaining Portion; and theſe were called the firſt *Tenths*, in oppoſition to others which ſhall be hereafter accounted for. Of theſe is that Law to be underſtood, *Numb.* 18. 21. *And behold, I have given the Childern of Levi all the Tenths in Iſrael, for an Inheritance, for their Service which they ſerve*, even *the Service of the Tabernacle of the Congregation.* Theſe then were the proper Inheritance of the *Levites*, upon Account of thoſe Duties which the Law obliged them to perform; ſuch were theſe following: To aſſiſt in the Temple-Service at *Jeruſalem*, to do the Offices of Singers, Porters, &c. which they were bound conſtantly to do, and that by Courſe, according to that Diviſion which King *David* made of them, as well as of the Prieſts, by Lot, whereby their reſpective Offices and Employments in their Wards were ſettled and appointed, 1 *Chron.* 25. and

Digitized by Google

26. Chapters, and to inſtruct the People in all Places, for which purpoſe they were ſpread all over the Land of Iſrael. Agreeably to what was ſaid by *Moſes* in the Bleſſings of the twelve Tribes; *They*, *i. e.* the Sons of *Levi*, *ſhall teach Jacob thy Judgements*, *and Iſrael thy Law.* Now the *Tenths* received by them on the Account of this Miniſtration, were as fully and properly their Right and Inheritance, as any other Man's Eſtate and Goods were his; and therefore they had the entire Liberty of diſpoſing of them as their Occaſions required; they were allow'd to eat them, or to ſell them, or to apply them to any other juſt and warrantable Purpoſes; no other Perſons having the leaſt Claim to, or Propriety in them, any further than we ſhall immediately declare.

Of theſe *Titbes* ſo received by the *Levites*, a *tenth Part* was to be ſet apart for the Prieſts, and this was called the *Tenth* of the *Tithe.* This was done in purſuance of that Law, *Numb.* 18. 26. *Thus ſpeak unto the* Levites, *and ſay unto them, whom ye take of the Children of Iſrael the Tithes which I have given you from them for an Inheritance, then ye ſhall offer up an Heave-Offering of it for the Lord*, even *a tenth Part of the Tithe.* When this was done, the Portion that was left to the *Levites* was wholly at their own Diſpoſal, and might be freely uſed, as the common Fruits of the Earth were, according to what is ſaid in the 30*th. ver.* of the forecited Chapter, *When ye have heaved the Beſt thereof from it, then it ſhall be counted unto the* Levites, *as the Increaſe*

of

of the Threſhing-Floor, and as the Increaſe of the Wine-Preſs.

Beſides the *firſt Tenths*, was offered alſo a ſecond Oblation called the *ſecond Tenths*, in in purſuance of that Commandment, *Deut.* 14. 22. *Thou ſhalt ſurely Tithe all the Increaſe of thy Seed, that thy Field bringeth forth Year by Year:* i. e. thou ſhalt *Tithe again*, or *ſecond Time all the Increaſe*, &c. For that this Tithing here ſpoken of cannot be appli'd to the firſt Tithing, (which we have accounted for,) is plain, becauſe theſe *ſecond Tithes* were to be eaten in *Jeruſalem*, where the Owners of them might rejoyce before the Lord, and have an Opportunity of ſhewing Kindneſs to, and of exerting their Liberality towards the Poor and Indigent: Whereas the firſt might be eaten in any other Place as well as that. Nay, ſo ſtrictly were they enjoin'd to be eaten only in the Place which *the Lord ſhould chooſe to place his Name there*, that if by Reaſon of one's Diſtance from thence, he could not bring his *Tenths in Specie*, he was obliged to give Mony as an equivalent for them, as appears from the 24. and 25. *ver.* of the Chapter above cited; where it is to be obſerved, that if the Party ſo excuſed did keep his *Tithes* in his own Hand, and apply them to his own immediate Uſe, he was obliged to add to the Value of them a *fifth Part*, by Virtue of that Law, *Levit.* 27. 31. *If a Man will at all redeem ought of his Tithes, he ſhall add thereto a fifth* Part *thereof*; but if he ſold them he was to return the Mony, which he receiv'd as the price of them, to *Jeruſalem*, without

Digitized by Google

any Obligation to add any Thing thereto. Whereas the *Levites* were to receive the *first Tenths* in the respective Places where they were due, and to dispose of them as of their own proper Goods; and therefore these must of Necessity be distinguish'd from those. There is yet another Sort of *Tithes*, commonly called the *Tenths for the Poor*, or *the poor Man's Tithe*, and were set apart every third and sixth Year, *i. e.* twice within the Compass of the *Sabbatical Year*; pursuant to that Commandment in the Law, *Deuteron.* 14. 28, 29. *At the End of three Years thou shalt bring forth all the Tithe of thine Increase the same Year, and shalt lay it up within thy Gates. And the* Levite *(because he hath no Part nor Inheritance with thee) and the Stranger, and the Fatherless, and the Widow which are within thy Gates, shall come, and shall eat, and be satisfied.* Now forasmuch as these *Tithes* were set apart (as the Law enjoins) every third Year, and have a different Denomination from both the first and second *Tithes*; this hath given Occasion to some of our Authors to conclude they were of a distinct Species, and that every third Year the *second Tenths* were paid as these were. So *Josephus* seems to determine in the fourth Book of his Jewish Antiquities, Chapter 8. *Besides the two Sort of Tithes which those of our Nation were obliged to pay every Year, a Third was to be bestowed every third Year, which last was distributed amongst the indigent Widows, and the Fatherless.* And in the same Sense these Words of *Tobit* in the first Chapter of his Book, *vers.* 7, 8. may be understood:

ſtood: *The firſt tenth Part of all Increaſe I gave to the Sons of* Aaron, *who miniſtred at* Jeruſalem: *Another tenth Part I ſold away, and went, and ſpent it every Year at* Jeruſalem. *And the Third I gave to them to whom it was meet.* Yet notwithſtanding theſe Authorities, the Generality of our Doctors do agree, that the *Tithes for the Poor* were not of a different Species, but only of a different Denomination, from the *ſecond Tithes*, and that, becauſe every third Year wherein the Former were paid, the Latter were omitted. Which is a ſufficient Argument that theſe were one and the ſame Sort of *Tithes*, only differently apply'd the one for an holy Banquet or love Feaſt in *Jeruſalem*, the other purely for the Support of the Needy. And thus *Aben-Ezra* reſolves it in his Commentary upon the Text before cited, *Deut.* 14. 28. *At the End of thoſe Years*, &c. *This*, ſaith he, *is the third Tenth; for the ſecond Tithes were not ſet apart in the third Year.*

We have hitherto ſpoken only of the *Tithes* that were paid of the Fruits of the Earth; beſides theſe were paid alſo *Tithes* of Cattel, purſuant to that Commandment, *Levit.* 27. 32. *And concerning the Tithe of the Herd, and of the Flock*, even *of whatſoever paſſeth under the Rod; the Tenth ſhall be holy unto the Lord.* Theſe *Tithes* were ſent to *Jeruſalem*, and offered in Sacrifice: And after the *Prieſts* and *Levites* had had their Portions of the ſaid Sacrifice, (which the Law aſſign'd peculiarly for their Uſe) the Owners might eat the remaining Part. But if the Beaſt brought to be

Digitized by Google

ſacrificed did appear to have any Blemiſh, it was not to be offered: The Owner might diſpoſe of it to his own Uſe. Having thus accounted for the ſeveral Kinds of *Tithes*, enjoin'd in the Law, I ſhall only add a general Remark or two pertinent to the Matter in Hand, and ſhall then proceed to give an Account of what other Allowances were made for the Maintenance of the Prieſts and Levites.

At the End of every third Year the Cuſtom was for every Man that paid *Tithes* to make his Appearance at *Jeruſalem*, and ſolemnly to declare before the Lord, *that he had paid his Tithes to the* Levites *according to the Law.* This was afterwards aboliſhed by *Rabbi Jochanan*, the high Prieſt, for the following Reaſon. Upon a review of the People in their Return from the *Babyloniſh* Captivity, *Ezra* the Prieſt fouud none of the Sons of *Levi* among them; ſo that he was forced to ſend to *Iddo* to provide ſome Miniſters to do the Service of the Temple, *Ezra* 8. 15, 16. Upon this Occaſion *Ezra* (as the common Tradition is) ordered that *Tithes* ſhould no longer be paid to the *Levites*, but appointed the Prieſts to receive them. Which being ſo decreed, no Man could appear to make his Confeſſion in *Jeruſalem, that he had paid all his Tithes to the Levites*, ſince by the aforeſaid Decree of *Ezra*, they were diſabled from taking any *Tithes* at all.

Another Remark is this, that out of thoſe *Tithes* which were properly the Portion of the *Levites*, the *Prieſts* were to ſeparate a

tenth

Digitized by Google

tenth Part, which was holy upon that Account, and by Reaſon of its Sanctity was to be eaten before the Lord, and was not to be apply'd to any other promiſcuous or common Uſe.

Be it further obſerved, that it was not lawful to eat, or ſell, or otherwiſe to diſpoſe of any Thing that was tithable before the *Tenths* were ſet apart, and duly paid. Inſomuch, that if any Man offered any ſuch tithable Fruits to ſale, he was obliged to acquaint the Buyer that the *Tithes* were not paid. And in this Caſe the Buyer was bound to ſeparate both the great *Teruma* or Oblation, becauſe that was holy to the Lord, and to pay the *Tithes* to the *Levites*. And whereas in Proceſs of Time, great Negligence and Corruption did prevail in the Matter of *Tithes*, whoſoever bought any Thing of a Perſon whom he had Reaſon to ſuſpect for not having paid his *Tenths*, he was obliged to ſeparate the great *Teruma* before he could eat or convert to his own Uſe any Thing ſo bought and ſold. But he was under no Obligation to pay the *Tenth* to the *Levites*, or to the *Poor*, becauſe the Thing being dubious, they that had any Pretenſions to the *Tithes*, were bound to make out the Juſtice of their Claim; but the Buyer was not obliged to ſignifie his Doubts in the Matter. And whereas on Account of the aforeſaid Negligence and Corruption, it became doubtful whether ſeveral Things were tithable or no, the *Sanhedrin* Decreed, that in ſuch doubtful Things, commonly called *Demai*, the *Teruma* or great Oblation ſhould be ſet apart,

Digitized by Google

tho' neither the *firſt* nor *poor Man's Tithes* were paid; the Reaſon why the Obligation was more ſtrict in the Firſt than in the other Two, being this, that the *Teruma*, as we intimated before, was to be ſeparated from Things of common Uſe, and by conſequence whoſoever neglected to make ſuch Separation, was liable to the Wrath and Vengeance of Almighty God.

Having proceeded thus far in our Deſign, we ſhall now go on further, to account for the ſeveral Dues paid, and Allowances appointed for the Miniſters of Religion, by virtue of the Laws eſtabliſh'd by the Authority of *God* himſelf in that behalf. Which Allowances if duly conſider'd, will be a ſufficient Argument of the Divine *Love* and *Goodneſs* towards thoſe who are employ'd in his Service, and inſtruct his *People* in the Duties which he requires at their Hands; otherwiſe he would not have made ſuch ample Proviſion for them, nor have commanded his *People* ſo ſtrictly to render to them whatſoever he had made their due, and declared to be their Right, much leſs would he have ſo often ſignified that any Wrong done to them is an Injury offer'd to himſelf. Now the Allowances made to the *Prieſts* were of twenty four ſeveral Kinds; (including the *Tithes* already accounted for) whereof all were made to them, on account of their Miniſtration in the Temple, and ſome were to be there diſpoſed of by them, and no where elſe, either within the Walls of *Jeruſalem*, or any other part of the Land

of

of *Iſrael*; and theſe were Eight in all. Others were of that Nature, that notwithſtanding they were brought into the Temple, as well as the Former, yet might they be carried out of the Temple, but ſo as to be eaten or otherwiſe diſpoſed of within the Walls of *Jeruſalem*; theſe were five. Again, other Allowances there were which could not be enjoyed but only in the Land of *Iſrael*, and to which the Prieſts had no Right when out of the ſaid Land; and theſe were likewiſe five. Moreover, other Dues were appointed, to which the ſaid Prieſts had juſt Pretenſions, whether in the Land of Promiſe or elſewhere; and theſe were alſo five. There was yet one further remaining, which became due on account of the Service perform'd in the Temple, but we have not joyn'd it with the Eight above-mention'd, for a Reaſon we ſhall give, when we come to the Conſideration of Particulars. All theſe Gifts and Allowances God Almighty was pleaſed to ſettle on the Prieſts by an everlaſting Covenant, as fully appears from *Numb.* 18. 19. *All the Heave-Offerings of the holy Things, which the Children of* Iſrael *offer unto the Lord, have I given thee* (i. e. Aaron) *and thy Sons, and thy Daughters with thee, by a Statute for ever: It is a Covenant of Salt for ever, before the Lord, unto thee, and to thy Seed with thee.* Where, by *the Covenant of Salt* is to be underſtood a Law of eternal Obligation; that like as Salt doth preſerve Bodies from Decay and Corruption, ſo the Covenant here entred into with *Aaron* and his Poſterity, ſhould

Digitized by Google

be inviolably kept without any Change or Alteration. This being premiſed in general, I ſhall now proceed to the Particulars in Order as they have been reckon'd up, and ſhall firſt account for thoſe which were not to be diſpoſed of but only in the Temple.

Now the firſt of theſe Allowances made to the Prieſts, was the Fleſh of the Expiatory Sacrifice or Offering for Sin, which was to be a Female from among the Sheep or the Goats, or elſe a Fowl according to the Law, *Levit.* 5. 6, 7. *And he ſhall bring his Treſpaſs-Offering unto the Lord for his Sin which he hath ſinned, a Female from the Flock, a Lamb, or a Kid of the Goats for a Sin-Offering.* And this being Holy to the Lord was the Prieſt's Portion, and was by him to be eaten (without which is no Expiation) *in the Court of the Tabernacle of the Congregation*, Levit. 6. 26. Now this Sacrifice took Place only in thoſe Sins (of Ignorance) which when wilfully and preſumptuouſly committed, made the Tranſgreſſor liable to be cut off from his People.

The *Second* Allowance to the *Prieſts* was the Fleſh of the Treſpaſs-Offering, which was of a Ram without Blemiſh out of the Flock, and was offer'd in behalf of him who had contracted Guilt by doing ſomething contrary to the Law, notwithſtanding he either knew not of its being ſo contrary, or at leaſt was doubtful whether it were ſo or not. And this purſuant to the Law, *Levit.* 5. 18.

The

The *Third* was the Sacrifice of Peace-Offering, which I shall barely Name, since 'tis not necessary to say any more concerning it, than what is plainly deliver'd in the Law, *Levit.* 10. 12, 13, 14, 15.

The *Fourth* was the Sheave-Offering, which was yearly made out of the First-Fruits at the Feast of the Passover, and was waved before the Lord, *Levit.* 23. 10, 11, 12, 13.

The *Fifth* was the Remnant of every Meat-Offering, that was offer'd to the Lord, pursuant to that Commandment, *Levit.* 2. 3.

The *Sixth* was the two Loaves made of the First-Fruits, which were to be waved, and with the other proper Sacrifices to be offer'd by the Priest at the Feast of Pentecost, *Levit.* 23. 20.

The *Seventh* was the Shew-Bread which was prepared every Week, being twelve Loaves, and was set continually before the Lord every Sabbath, *Levit.* 24. 9.

The *Eighth* was the Oyl made Use of, and the Sin-Offering that was offer'd in the Purification of a Leper, *Levit.* 14. 13.

All these Gifts and Allowances made to the Priests had the highest Degrees of Sanctity, and were stiled *Holy to the Lord*, (as appears from the respective Texts which we have cited;) and upon that Account were to be eaten in the Temple, (as we find before) and that only by the *Priests* and the Males in their *Families*.

The Five Gifts which we said were due to the *Priest*, and were to be eaten within the Walls

Walls of *Jerusalem*, are these that follow, *viz.*

First, The Weave-Breast, and the Heave-Shoulder of the Sacrifices of Peace-Offering, *Levit.* 7. 34.

Second, The residue of the Sacrifice of Thansgiving, which was to be eaten the same Day, on which it was offered, and nothing of it was to remain until the Morning of the next Day, *Levit.* 7. 14.

Third, The remainder of the Sacrifice, which was offer'd on Occasion of any Man or Woman's vowing to become a *Nazarite*, by separating themselves to the Lord, *Numb.* 6. 20.

Fourth, The Flesh of the Firstlings of Cattel, as of *Cows*, *Sheep* and *Goats* when offer'd in Sacrifice, the said Firstlings being Holy, *Numb.* 18. 18. All these Four Gifts pertain'd to the Priests, but so as that they might be eaten of by their whole Family, whether Males or Females, their Servants not excepted.

Fifth, The First-Fruits which were to be brought to *Jerusalem* with great Solemnity, with a particular Confession consecrated to the Lord, *Deut.* 26. 4.

Now these First-Fruits were to be of those several Species, for which the *Promised Land* was Eminent, *viz.* *Wheat*, and *Barley*, and *Vines*, and *Figg-trees*, and *Pomegranates*, and *Oyl-Olive*, and *Honey*, as they are enumerated, *Deut.* 8. 8. These were to be brought to *Jerusalem* at the Feast of Pentecost, and were to be divided among the the *Priests*, whose

whoſe Lot it was to miniſter in the Service of the Temple for that Week. They were of the ſame Nature with the *Teruma Gedolah*; inſomuch that if any who was not of the Family of the Prieſts did preſume to eat of them, he was liable to the Puniſhment of being cut off from his *People*.

The next Five Gifts or Allowances made to the *Prieſts*, were ſuch as might be eaten or diſpoſed of in any part of the Land of *Iſrael*, and were theſe that follow.

Firſt, The *Teruma Gedolah*, of which we have already given ſo particular Account, that it will not be neceſſary to add any thing further concerning it.

Second, The Tenth of the Tithes which were paid by the *Levites* to the *Prieſts*; and this we have alſo accounted for before.

Third, The Heave-Offering of the firſt of the Dough, which was to be offer'd in the ſame manner that the Heave-Offering of the Threſhing-Floor was appointed to be made, *Numb.* 15. 20, 21. This laſt, as well as the other Two immediately going before, was Holy to the Lord. And concerning this laſt alſo it may not be improper to obſerve, that though it was to be made uſe of only in the Land of *Iſrael*, according to the Primary End and Deſign of it; yet we do at this Day conſecrate ſome ſmall Portion of our Dough, to keep up the Remembrance of it.

Fourth, The Firſt of the Fleece of the *Flock*, which was allow'd by virtue of that Commandment, *Deut.* 18. 4. which oblig'd the

the *Levites*, as well as the Body of the *Lay-People*.

Fifth, The conſecrated Field of Poſſeſſion, which was to be eſtimated according to the Seed thereof, and if ſanctified from the Year of *Jubilee*, was to ſtand according to that Eſtimation, *Levit.* 27. 21. Theſe Two laſt Gifts were not Holy, and therefore were capable of being converted to any common and promiſcuous Uſe.

The next Five Gifts or Allowances made to the *Prieſts*, were ſuch as took Place all over the Land of *Iſrael*, but were not confirm'd to the ſaid Land, being due to the *Prieſt* whereſoever he inhabits; and were theſe that follow.

Firſt, The Shoulder and the Two Cheeks, and the Maw of every Beaſt that was kill'd for common Uſe, and ſpent in a Family; and this by virtue of that Law, *Deut.* 18. 3. *And this ſhall be the Prieſt's due from the People, from them that kill any Beaſt, whether it be Ox or Sheep; and they ſhall give unto the Prieſt the Shoulder, and the two Cheeks and the Maw.* I ſay they *that kill any Beaſt*, (tho' I know 'tis capable of being render'd, *that ſhall offer a Sacrifice*) both becauſe the Word *Tzabach*, in its primary Signification, doth import *ſlaying* or *killing*, as *Gen.* 31. 54. 1 *Sam.* 28. 24. 1 *Kings* 19. 21. and alſo becauſe there was a different Portion from what is here mention'd, aſſign'd for the *Prieſt*, out of thoſe Beaſts that were offer'd in Sacrifice, according as hath been obſerv'd before. And theſe were

Digitized by Google

were peculiarly ſtyl'd the *Gifts due to the Prieſt*.

Second, The Price of Redemption of the Firſt-born of Man, purſuant to that Law, *Exod.* 13. 13. which according to the ſettled Eſtimation was to be five Shekels of the Sanctuary, *Numb.* 18. 16. And this Redemption reſpected only the Firſt-born of the Mother, not of the Father, whoſe Firſt-born was not *Holy* to the Lord; but only ſo denominated on account of his Right of Inheritance. The five Shekels thus due, the *Prieſt* was bound to claim, when the Child was a *Month Old*, and might take them either in Specie or in Goods anſwering their Value; but after the Receipt of them, might reſtore them again, if he pleaſed, becauſe they were his own.

Third, The Price of Redemption of the Firſtling of an Aſs, which was to be redeem'd with a *Lamb* or *Kid*; otherwiſe his Neck was to be broken, *Exod.* 13. 13. Now the Firſtling of an Aſs was the only unclean Beaſt that was to be thus redeem'd. For tho' the *Law* does enjoyn the Redemption of unclean Beaſts, *Lev.* 18. 15. yet this (as all our *Doctors* agree) is not to be underſtood of Beaſts that are unclean, with reference to common Uſe, but only of ſuch as were unclean with reference to the Altar, that is, ſuch as were lame or blind, or had any notable Blemiſh in them: The ſacrificing of ſuch being expreſly prohibited, *Deut.* 15. 21.

Fourth, Thoſe *Goods* that were ſtollen from him who had no Kinſman, or Heir to whom Reſtitution or Recompence might be made;

for

Digitized by Google

for in that Caſe ſuch *Goods* became the *Lord's*, and were due to the Prieſts: And this in Conformity to the Law, *Numb.* 5. 8. *But if the Man have no Kinſman to recompenſe the Treſpaſs unto, let the Treſpaſs be recompenſed unto the Lord*, even *to the Prieſt*. Which Law our ancient Writers expound of the Kinſman or Heir of a Proſelyte; becauſe it could never be imagin'd that any of the Seed of *Iſrael* could be without an Heir.

Fifth, Every Thing that was devoted in *Iſrael*, not for the Temple, or to any other ſacred Uſe, but only for the Benefit of the Prieſt; and this was upon no Terms to be redeem'd, *Numb.* 18. 14. *Levit.* 27. 28.

There is yet one other Allowance to be accounted for, *viz.* the Skins of the Beaſts that were offer'd in Sacrifice, which therefore only took Place while the Temple ſtood, but was not to be reckon'd along with the Sacrifices themſelves, becauſe theſe were *Holy*, and were therefore to be eaten in the *Holy Place* before the Lord, whereas the Skins of the ſacrificed Beaſts were not *Holy*, and might be made Uſe of to common Purpoſes. This Portion the Law aſſign'd for the *Prieſts*, as appears from *Numb.* 7. 8. *And the Prieſt that offereth any Man's Burnt-Offering*, even *the Prieſt ſhall have to himſelf the Skin of the Burnt-Offering, which he hath offered.* Which yet is not ſo to be underſtood, as if only the Prieſt that offer'd the Sacrifice had a Right to the ſaid Portion; (ſince as our *Doctors* do agree) his Brethren of the ſame Ward were to have an equal Share. And to this

Pur-

Digitized by Google

Purpoſe is interpreted what is ſaid concerning the Meat-Offering at *Verſe* 10. of the *Chapter* laſt cited, *viz. all the Sons of* Aaron *ſhall have, one* as much as *another.*

Thus having finiſh'd the main of our Deſign, what we ſhall further add, will be took up in a few ſhort Remarks, pertinent to the Matter in Hand. Foraſmuch then as God Almighty made ſuch ample Proviſion, as by what we have hitherto advanced does, fully appear for the Support and Maintenance of the Miniſters employ'd in his Service: Their Duty was to have always a grateful Senſe of his Bounty and Goodneſs towards them, to praiſe and adore his *Holy Name* for his great and extraordinary Favours, to return Thanks at the Participation of thoſe Gifts which he had appointed them to receive in the following Form of Words, *viz. Bleſſed be the Lord who hath ſanctified us with the Sanctity of* Aaron, *and commanded us to receive* ſuch or ſuch *Gifts*, (which are then to be ſpecified as *the Firſt-Fruits, the Tithes, the Sacrifices*, &c.) and laſtly, to uſe them with Sobriety and Temperance. And becauſe the Law was the *Rule* of Duty to them, whatſoever Prieſt did not live conformable to it, was not to partake of any Portion or Allowance eſtabliſh'd by it. Other Offices the Prieſts were alſo oblig'd to by virtue of their high Character; they were to bleſs the People in the Name of the Lord; which Bleſſing was perform'd with great Solemnity, and particularly with the Ceremony of lifting up the Hand, according to what is ſaid, *Levit.* 9. 22. *And* Aaron *lift*

Digitized by Google

up his Hands towards the People, and bleſſed them; and was pronounced at the End of the daily Sacrifice. This *Bleſſing* was commanded by *God* in theſe Words: *Speak unto* Aaron *and his Sons, ſaying*, on this Wiſe ye ſhall bleſs the Children *of* Iſrael, *ſaying unto them*, Numb. 6. 23. Then follows the Form of Benediction: *The Lord bleſs thee, and keep thee*, &c. Further, they were to inſtruct the *People* in their Duty, in the Knowledge, and in the fear of God: *The Prieſt's Lips ſhould keep Knowledge*, and the People *ſhould ſeek the Law at his Mouth*; *for he is the Meſſenger of the Lord of Hoſts*, Mal. 2. 7. Nor are they only oblig'd to teach, but alſo to be of a good and exemplary Converſation, always remembring the Dignity of their Profeſſion, and the Relation they bear to God, and reflecting on this Great Truth, that their not comporting with their ſacred Obligations, and much more their ſcandalous Diſobedience to the Divine Precepts, would render them Cheap and Deſpicable, *Mal.* 2. 8, 9. As on the other Hand, their good Demeanour would give them juſt Pretentions to the Eſteem and Love of the People, who were oblig'd to honour their Character, to reverence their Authority, to allow them the moſt honourable Seats, and the Precedence in all Places, and by no means to defraud them of what *God* had made their due: In a *Word*, to ſupport their Dignity, and to love their Perſons.

CHAP.

CHAP. III.

Of the Inſtitution of the Prieſt-hood, and the Exerciſe of the ſame among the Jews.

AS God Almighty is the Fountain and great Original of all Authority and Power; ſo 'tis unexceptionably evident that no regular Government hath ever appear'd in the World without acknowledging a particular Dependance upon him, and conſequently an Obligation to ſerve and obey him. Hence is it that no conſiderable *Societies*, however differing in the *Forms* of *Adminiſtration*, have at any Time fallen into a ſettled Order and Eſtabliſhment, without an agreeable Proviſion for the Advancement and Support of their Sacred as well as Civil Concernments. On the contrary, all their Endeavours with reſpect to the Latter, have been look'd upon as Lame and Defective, if the Former ſeem'd to be neglected: Which by the Way is a ſufficient Argument of the intrinſick Excellency of Religion, ſince it hath always been eſteem'd of ſuch ſingular Force and Efficacy in the Adminiſtration of even ſecular Affairs, that it hath never been thought Uſeleſs or Unneceſſary where Order and Regularity have preſerv'd their juſt Reputation. But we may yet advance further, and ſafely pronounce, that all well conſtituted Governments have been erected upon

Digitized by Google

Religion as their firmest *Foundation*; which therefore they have ever valu'd as their greatest Ornament, their strongest Support: Pursuant hereto we find that all Law-givers have had a principal Regard to *sacred Things*; and their chiefest Aim and Scope hath been to provide for the Establishment of *Religious Matters*, that so a firm Bottom might be laid for civil Commerce, and the Exercise of mutual good Offices betwixt Man and Man might be supported by a Sense of Duty towards *God*.

For the Confirmation of what we have hitherto advanced, we shall not need to look for any better Authority among the *Heathens* than the renown'd Laws of the *twelve Tables* in the early Times of the *Roman Commonwealth*, the former Part of which Laws was took up in prescribing the necessary Duties of Religion; not to take Notice of the Conduct of *Solon* and *Lycurgus* in this Affair amongst the *Athenians* and *Lacedemonians*: Nor can we desire any better Authority among our selves than that of the Law, which *God* deliver'd to *Moses* in Mount *Sinai*, (the Tables of *Ten Commandments*) which first establishes the *Worship* of *God*, and then enjoyns the common Offices of Justice and Probity among Men. An Argument that the Duties we pay to one another, would either be forgot, or lightly regarded, or easily broken through, if not influenced by a Sense of Duty to Almighty God. This being so necessary, made way for a *Two-fold Form* of *Administration* (differing indeed in their

their Nature and Qualities, but otherwise maintaining a just Harmony and Correspondence for the Attainment of their respective Ends) I mean an Ecclesiastical and Civil Polity; which having as to their Exercise in the several Ages of the World been subject to great Variety: I think my self oblig'd to attempt a short Account thereof, the better to prepare the Way to that which I have proposed, as the principal Subject of any ensuing Discourse.

In the earliest Periods of Time both the *Ecclesiastical* and *Civil Government* were exercised by one and the same Person, who was upon that Account invested with the double Character of *Prince* and *Priest*, and accordingly perform'd the Offices incumbent on both. Conformable hereunto we read of Altars erected, and Sacrifices offer'd upon them by several of the *Patriarchs*, particularly *Noah* and *Abraham*, Gen. 8. 20. and 12. 8. which sufficiently evinces their Exercise of the *Priestly Function*, and that they had *Civil Authority* is manifest beyond Contradiction. The like is evident in the Practise of *Melchisedeck*, Gen. 14. 18. who is there styl'd *King of* Salem, *and Priest of the most high God.* But I need not alledge Particulars in Confirmation of *an Usage* so universally prevailing as to have been receiv'd amongst the *Heathens* themselves (which might be made appear by numerous Instances, if this were necessary to my present Design) and therefore I shall not produce any further Proof for the Thing it self, but shall

Digitized by Google

only ſhew how thoſe *Two Powers* whilſt they reſted in one and the ſame Perſon were exerciſed. As the Head of each Family reſpectively had a ſupreme civil Command over all his *Domeſticks*, and could apportion Rewards or Puniſhments ſuitable to their good or ill Behaviour, and this by a natural inherent Right: So had he likewiſe a juſt Dominion over them in Religious Matters, and in purſuance hereof was an *High Prieſt* to them. His Firſt-born aſſiſted him in preparing and ſlaying the Sacrifices, and performing other inferior Offices of the *Prieſtly Function*; and after his Death ſucceeded him in both his Civil and Sacerdotal Authority.

Thus both the one and the other Power deſcended from Father to Son, without any Diſtinction of Tribe or Family, and thus continu'd till the Time of the *Moſaical Oeconomy*, by virtue whereof it pleaſed *God* to make a Diſtinction betwixt them, and with Reſervation of the *Civil Power* to the *Supreme Magiſtrate*, as *Joſhua* and the *Judges*, and afterwards the *Kings* from the Time of *Samuel* downwards, to confine the Rights and Exerciſe of the *Prieſt-hood* to one particular Tribe, *viz.* that of *Levi*, as appears from *Numb.* 3. 6, 7, 8, 9, 10. compar'd with *Deut.* 10. 8. The Conſequence whereof was, that being ſet apart and conſecrated to the Service of God, they were exempted from all Secular and Military Employments, and never put upon the Execution of any troubleſom Offices whatſoever, that ſo they might be at Leaſure entirely to attend the Duties

of

Digitized by Google

of their own sacred Calling, and therefore they were not to be number'd among the rest of the *Tribes*, Numb. 1. 49. And in pursuance hereof he granted to the said Tribe many and great Priviledges and Immunities which we shall have occasion in the Prosecution of our Design to take particular Notice of.

Thus the *Evangelical Government* being by *God*'s special Appointment distinguish'd from the *Civil*, the *High Priest-hood* was conferr'd on *Aaron* and his *Sons* by an Ordinance for ever; and the several Ministrations of the inferior *Priests* and *Levites* in the Service of the *Tabernacle* at first, and of the *Temple* afterwards, were establish'd by the same *Divine Authority*. So that whereas antecedently to the Law of *Moses* no Man was prohibited the Exercise of the proper Acts of the *Priest-hood*, (every one being allow'd to offer Incense and to Sacrifice in the *High Places*) yet when the *Tabernacle* was erected, and the *Priest-hood*, as we have seen, confin'd to one Tribe, this Liberty was then taken away; insomuch that none but the *Priests* could perform the Solemn Offices appropriated to the said Tribe, nor any where but only in the *Tabernacle*. Only I would observe by the Way, that if at any Time by occasion of any great Calamity the Service of the *Tabernacle* was fallen into Disuse; (as when the *Ark* was taken by the *Philistines*) then the former Liberty return'd. But when *our Nation* was settled in the *Promised Land*, and the *Temple* was built by God's peculiar

Appointment: It became from thenceforth unlawful for any Person, the *Priests* themselves not excepted, to do the Service appropriated to that Holy Place any where else And this by a Law of necessary and eternal Obligation, as appears fully from, *Deut.* 12. 8, 9, 10. and some following *Verses*, compar'd with 1 *Kings* 8. 29. And upon this Account *Solomon* in his solemn Dedication of the Temple, addresses himself to God in these Words: *I have surely built thee an House to dwell in; a settled Place for thee to abide in for ever*, ver. 13. of the above cited *Chapter* of 1 *Kings*, whereby is imply'd that the Place of God's Worship was upon the finishing of the Temple determin'd by a standing and immutable Ordinance. Neither were the Sons of *Levi* separated from the Laity only, (as to those Acts that were peculiar to the *Sacerdotal Function*, as we have already said) but also from each other, insomuch as God appointed *Aaron* and his *Posterity* to be separated from the Body of the *Levites*, *Exod.* 28. 1. Hence some were Priests and serv'd only at the *Altar* in the killing and offering of the Sacrifices appointed by the Law: Others were *Levites* in a strict Denomination, and the Service of the Temple, as *Singers*, *Porters*, &c. As to all of them I shall need only observe this in general, that none of them were capable of being admitted to their respective Ministrations under twenty five Years of Age, *Numb.* 8. 24. But because at the third *Verse* of the fourth *Chapter* of the same *Book* 'tis requir'd that they be thirty

ty Years Old or upward, though not above fifty, 'tis necessary to shew how these Ordinances are consistent with each other. *Aben Ezra* solves the Difficulty thus, that the *Levites* were admitted at the Age of twenty five to do the Service of the *Tabernacle* in all Respects, but only that of *bearing the Ark*, and this they were not oblig'd to till they commenced Thirty. And of this particular Ministry (in his Opinion) the Text which requires they should be *thirty Years Old* is to be understood. Others of our *Doctors* reconcile the Places by asserting that at twenty five Years of Age the *Priests* and *Levites* were initiated into their Ministries, and learn'd their proper Offices, but were not allow'd to intermeddle in the Execution of them till they arriv'd at their thirtieth Year of Age.

We have already observ'd, that *Aaron* and his Posterity were appointed to be separated from the Body of the *Levites* in general: We must here add that by a particular Consecration, as also by certain Robes and Garments appropriate to their Function (which are at large specified in *Numb.* 8. the Solemnities lasting seven Days, all which Time they were *obliged to abide at the Door of the Tabernacle of the Congregation*, ver. 35.) they were to be distinguish'd from all their Brethren, insomuch that neither were they to perform the Offices incumbent on the *Levites* strictly so called, nor these to perform the Ministeries proper to the *Priesthood*; as is plain from *Numb.* 18. 6, 7. It will be our

next

next Business to specifie the several Ranks and Degrees of the Priests of our Nation, together with their distinct Offices and Qualifications. And first we shall begin with an Account of the *High-Priest*; the Dignity of his Station, and the great Power with which he was invested, requiring this at our Hands; tho' we shall not think it amiss to speak at the same Time of such Things as pertain'd to the *Priest-hood* in general. The *High-Priest* was to be a Person every way accomplish'd, and furnish'd with the greatest Abilities of Body and Mind; insomuch that whosoever was appointed to execute that great Trust, must have been qualified with Beauty and a comely Proportion of Body, a vigorous and healthy Constitution, with sound Wisdom and Discretion, and all manner of Virtues in order to discharge his Duty, and with riches and plenty as Ornaments to his other Endowments. Which last were ever look'd upon as so necessary to support his Dignity, that if he hapned at any Time to be destitute of them, his Brethren freely contributed to make him very easie in that Respect, as judging it by all Means fitting that he should be freed from the Impressions of Want, whose entire Employment it was to attend the Service of God, and that he should be rescued not only from Scorn and Contempt, but also exalted above his Brethren who represented the Person of of the Almighty. In pursuance hereof he had a very sumptuous and magnificent Apartment adjoining to the Temple, built for his Use

and

Digitized by Google

and Convenience; and here he constantly had his Residence. And whereas the Scripture declares that he was not to go out of the Temple, this is not so to be understood, as if he might not go Abroad upon lawful and just Occasions, but only that he might not do it in Matters of small Importance, *as the Going in to a dead Body*, or the like, *Levit.* 21. 11. Upon a vacancy the Place was always to be fill'd with a Person so qualified as we have declar'd, who succeeded in it by Right of Inheritance, and was to be approved of by the great *Sanhedrin*. And in Case any Controversie did arise either about the Succession to or Administration of this high Trust, the Decision thereof appertain'd to the Elders that compos'd that venerable Assembly, (the King assisting as supreme) who were impower'd finally to determine concerning it. The Person being in this Sort approved of, was admitted to the Execution of his Office, but not without a previous Consecration, the most solemn Rites whereof we shall in the next Place particularly touch npon. First, he was to be anointed with *holy Oyl*, Exod. 30. 30. for the Preparation whereof particular Directions are set down, *Exod.* 30. 23, 24, 25. This *Ointment* was to be poured upon his Head, *Lev.* 21. 10. and was so sacred in Respect of its Use, that none of it was to be put upon a Stranger under the penalty of utter Excision to be inflicted on him that should attempt so to do, *ver.* 33. of the above cited *Chap.* Notwithstanding which, it was not so peculiar to the *High-*

Priest

Digitized by Google

Priest, but that it was applyed in the Anointing of Kings, and of all inferiour Priests, and in sanctifying the *Vessels of the Tabernacle*, and the *Altars*, which therefore communicated an *Holiness* to all that touched them, *verses* 26, 27, 28, 29. of the said *Chap.* In Default of this sacred Ointment the *Consecration* was to be performed by his putting on the *holy Garments*, the Robes peculiarly appropriated to his Ministry, which he was *to put on for seven Days when he came into the Tabernacle of the Congregation*; and thus he was *anointed in the holy Garment*, Exod. 29. 29, 30. Now the holy Garments of the Priesthood in general, were such as might set off to all necessary Advantage the Dignity of the Function, and create a Reverence towards the Persons officiating in them. They were to be *for Glory and for Beauty*, Exod. 28. 2. apt to beget Esteem and Veneration, suited to the Gravity and Seriousness of their holy Employment, for whole Use they were appointed, and in a Word worthy of their Divine Original. Of these Garments four were common to the *High-Priest* with those of the inferiour Orders, excepting that instead of the *Bonnet* the *High-Priest* wore a *Mitre*, viz. *an embroidered Coat*, *Breeches*, *a Bonnet*, and *a Girdle*, all made of the finest and purest Linnen, except the last. These the *High-Priest* as well as those of the inferiour Sort constantly wore, during the Times of their Ministration, and were so strictly obliged thereunto, that without them the Acts of their Ministry were look'd upon as

null

Digitized by Google

null and invalid; and whosoever presum'd to do the Priest's Office without them, or any one of them, was to be accounted a Stranger, *i. e.* a mere *Laick*, pursuant to what is said, *Exod.* 29. 9. *Thou shalt gird them with Girdles,* Aaron *and his Sons, and put the Bonnets on them: And the Priest's Office shall be theirs for a perpetual Statute.* From whence our *Doctors* conclude that the Priests are then and then only to be accounted such, when they do the Service appointed them to do in their proper Robes; notwithstanding which, they might put them on at other Times, provided they laid aside the *Girdle*: For this having a Mixture of Woollen in its Composition, might not lawfully be used by the Priests at any other Time than when they actually performed the Offices incident to their Function. And this was therefore not allowed them, because the Wearing of a Garment of Linnen and Woollen-Stuff was expresly prohibited in ordinary Use, *Deuter.* 22. 11. Besides those already accounted for, there were others proper to the *High-Priest* only, which were to be made *of Gold, of Blue, and of Purple, Scarlet, and fine twined Linnen, with cunning Work,* Exod. 28. 6. These wear *a Breast-Plate,* and *an Ephod, a Robe,* and *a broidered Coat,* as they are enumerated in the *4th. ver.* of the above cited *Chap.* The *Mitre* (as hath been said) was also proper to the *High-Priest*, on the Fore-front whereof was put *a Plate of Gold* styled *the holy Crown,* with this Inscription, *HOLINESS TO THE LORD,* Exod. 39. 30. Levit. 8. 9.

And

Digitized by Google

And this was both an Ensign of Royalty, and a Badge of the Excellency of his Character, apt to command Esteem and Reverence, (which Effect it had upon even *Alexander the Great*, as *Josephus* relates in his *Jewish Antiquit. Book* 11. *Chap.* 8.) and also an Argument of his Superiority, not only over *the inferiour Priests*, but also the whole Nation, in *Spirituals*. All the holy Garments were kept clean, neat, and fresh, and if they had contracted any Filth or Dirt, were not to be laid aside, and not to be employed to any common or profane Use, but to be spent in lighting the Candles, *&c.* in the *Temple*. They being thus disposed of, new ones were purchas'd at the Charge of the Publick, and were constantly reposited in a Place appointed for that purpose in the *Temple*, and were delivered out (by a proper Officer) to the *Priests*, who, when their respective Ministries were over, put them off again, and appear'd in their ordinary Dress. All these holy Garments being eight in Number (as we have seen) the *High-Priest* put on, whensoever he perform'd the proper Acts of his sacred Function, except on the *great Day of Expiation*, when he entred into the *Holy of Holies*, at which Time he wore only the four Following, *viz.* the holy *Coat*, the *Girdle*, and the *Mitre*, and these all of pure *Linnen* without any mixture of Gold, *Levit.* 16. 4. which are therefore called white Garments. The Reason of which is by some of our *Doctors* alledg'd to have been the Concern that *Aaron* had in Forming the *golden Calf*,

Calf, Exod 32. For whereas upon the *great Day of Expiation* the *High-Priest* was to make an Atonement for his own and the Sins of the People, his Appearing in Garments embroidered with *Gold* on that Occasion might have called that great Offence of *Aaron's* to Remenbrance, and consequently have reflected some Dishonour on the Person and Office of the *High-Priest*, which the Linnen Attire could give no Occasion for. When this great Solemnity of Entring into the *most holy Place* was over, the *High-Priest* was to lay aside the Linnen Garments with which he had been attir'd, and was never to make Use of them in any after Acts of his Ministry, being obliged *to leave them in the Tabernacle of the Congregation.* Levit. 16. 23. So that they were purely designed for the Service of the said *great Day of Expiation*, and never to be otherwise employ'd, and therefore were Yearly provided on that Occasion. These general Observations I thought it proper to offer, not designing to descend to a Consideration of each particular Garment: Only I cannot but think it necessary to give a distinct Account of the *Breast-Plate.* Now this was to be of the same Materials with the other three Garments proper to the *High-Priest only*, Exod. 28. 6, 15. In it were *Stones* set, wherein were engraven *the Names of the twelve Tribes*, (the Workmanship throughout being very curious) to the Intent that the *High-Priest* might *bear the Names of the Children of* Israel *in the Breast Plate of Judgment*, Exod. 28. from the 15*th.* to the 30*th. ver.*

But

But that which makes this holy Garment worthy more especial Notice is, that herein, according to God's express Command to *Moses*, was put the *Urim* and *Thummim*. Now what the *Urim* and *Thummim* was the Generality of our *Doctors* profess they cannot define, and this hath made Way for great Variety of Opinions and Conjectures, which I shall not undertake particularly to muster up. But all are agreed that it was not the Work or Contrivance of any Artificer, but some secret Thing communicated immediately by God himself to *Moses*; an Argument whereof is this, that *Moses* receiv'd not any Directions to make the *Urim* and *Thummim*, (as he did with Reference to all the Parts of the other Garments; even the *Breast Plate* its self) but was commanded to *put* it in the *Breast-Plate*, Exod. 28. 30. Now the End of its being *put* there was, that to it as to the Oracle of God Recourse might be had in Matters of great Consequence but difficult Resolution, and those too such as did not concern a private Person, but either the supreme Magistrate, or the whole Nation. Conformable hereunto we are inform'd that when *Joshua* the Son of *Nun* was to be admitted to that great Charge of going in and out before the People of the Lord; *Moses* was commanded to bring him before *the Congregation*. After which *Joshua* presented himself before *Eleazar* the Priest, who *asked* Counsel *for him after the Judgment of Urim*, Numb. 27. 21. whereby we see what the Priest's Power was in this Affaire. The Way

by

Digitized by Google

by which the *High-Priest* was enabled to give an answer to such as consulted him in this Manner is variously represented. Some tell us that upon the Proposal of the Question to the *High-Priest*, the Letters engraven upon the twelve Stones in the *Breast-Plate* did shine so as to express *Totidem Verbis* the Answer that was to be given. But others say that the Letters did indeed shine, but not so as to express any distinct Words, only the *High-Priest* had skill to form an Answer from the Letters illuminated, tho' not thrown into the Figure of those Words, in which he resolv'd the Question proposed. Where note by the Way that (according to both these Opinions) because the Names of the twelve Tribes did not take in all the Letters of the Alphabet, some Words were added in the *Breast-plate* to supply that Defect. But other great Men among us rejecting both Opinions concerning the shining of the Letters, assert that the *High Priest* when attir'd with his *Holy Robes* was endu'd with a Spirit of Prophesie, and that whensoever he was consulted, *God* was pleased to inspire an Answer into him, which he accordingly deliver'd.

And it may not be amiss to observe the great Difference betwixt a Prophesie utter'd by the *Judgment of Urim*, and that which was utter'd by an ordinary *Prophet*, insomuch as constant Recourse might be had to the former, and Resolution of Doubts quickly obtain'd; but it was not so in the latter, because an ordinary Prophet was to wait for

an Answer from God, and that was frequently deferred for some considerable Time. Besides the Answer by *Urim* and *Thummim* was Peremptory and Final; but in the Prophesie of an ordinary Prophet the Case was otherwise; as is plain in that of *Jonah*, whereby he foretold the Destruction of *Nineveh*, which notwithstanding did not come to pass. Nor is the Conduct of the *Israelites*, when ready to go to War against *Benjamin*, any prejudice against what we have advanc'd, since, notwithstanding they consulted God three several Times, yet had they each of those Times a pertinent Answer to the Questions by them propos'd, which being of a different Nature did therefore receive an Answer suited to that difference, *Judges* 28. 18, 23, 28. Upon the whole we may perceive the Dignity and eminent Authority of the *High-Priest*, in that it was solely his Prerogative to ask Counsel of God by the Judgment of *Urim*, whensoever the supreme Prince, or the whole Body of the People applyed themselves to him. Nor was this all: He only by Virtue of his high Office was Authoris'd to enter into the *Holy of Holies*, which he did precisely four Times every Year. Further yet, he could not be remov'd from his Trust by any Authority of the *Civil Magistrate*, unless in Case of some enormous Transgression, as the Crime of high Treason; which was the just Occasion of King *Solomon's* thrusting out *Abiathar* from *being Priest unto the Lord.* Otherwise, notwithstanding the *High-Priest* was subject to

the

the King, yet had he an absolute and independent Authority, which by the immediate Appointment of God was conferr'd on him and his Posterity *for ever*, Num. 25. 13. and which therefore could not be utterly lost or forfeited during his Life. So that if at any Time by Reason of any Infirmity, or Blemish, or Age, he became incapable of performing the Acts proper to his Function, another was substituted to do the Duty, but the Power and Authority resided in him till the Day of his Death. Moreover he had the Priviledge of performing what Part of the Service he pleas'd; he might offer the *Incense* or the *Sacrifice* (of which he might choose what Part he lik'd best) only on the *great Day of Expiation* he was oblig'd to do the whole Duty himself. Lastly, he had the Liberty, whensoever he thought fit to make Use of it, of Entring into the *holy Place*, whereas the inferior Priests were then only allow'd to do so, whilst they were about the proper Acts of their respective Ministries. To what we have hitherto delivered concerning the *High-Priest* we shall only add that he always had a *Deputy* or *Vice-gerent*, styled in Scripture *Sagan*, who, in Case of his Sickness or any other Incapacity, represented his Person, in the Performance of all Ministerial Acts, and at other Times assisted him whensoever call'd upon so to do. And upon this Account he had Authority over all the inferiour *Priests* in the same Manner as the *High-Priest* himself had. The next in Dignity to the *High-Priest* and his *Vice-Gerent* was he that was to

Digitized by Google

encourage the People in Battel againſt their Enemies, *Deut.* 20. He was inveſted with that Power by being anointed with *holy Oyl*, and was Superiour to the other *Prieſts*. Next to theſe were the *Heads* of all the *Wards* reſpectively. For the better underſtanding whereof, we may obſerve that King *David* divided the *Prieſts* (as well as the *Levites*) into twenty four *Wards*, who were in Courſe to officiate in the Service of God. Theſe *Wards* ſerved their Weeks by turns, and that they might do it with more Advantage, they divided themſelves into ſeven Companies anſwering to the ſeven Days of the Week, and thus the daily Miniſtration was always taken care of. The *Head* of every of theſe *Campanies* was call'd the Eldeſt of the Family, and upon that Account was Superior to all the Reſt in that *Company*. But then this Pre-eminence, as alſo that of the Prieſt anointed to the War, laſted only during their Miniſtration, whereas ſome others had a ſtanding and ſettled Authority, not grounded upon the actual Performance of their Duty, but an inherent inſeparable Right of Command. In this Rank were thoſe Two call'd *Katholicin*, who were immediatly ſubordinate to the *Sagan*, whoſe Buſineſs it was to aſſiſt the *High-Prieſt* in Quality of *Secretaries* or *Treaſurers* and to that End to prepare all publick Acts and all manner of Accounts relating to the *publick Treaſury*, and to put them into the Hands of the *High-Prieſt*, in order to be ſeal'd, paſs'd, and ſubſcribed to by him. This Office was admi-

administred, when first instituted, by *Shebuel* 1 Chron. 26. 24. who is there styled *Ruler of the Treasures.* Next in Dignity were they who were *Chief over the Chief of the Levites, and had the Oversight of the Charge of the Sanctuary*, Numb. 3. 32. These were call'd *Amarcholim, i.e.* Commander in Chief; they were in Number seven, and had each of them a *Key* to open the Doors of the *Temple*; yet so as that they could not go in apart, because every *Key* open'd a different Lock. Next after them were the *Treasurers* or *Receivers* of the publick Money, whose Business was to receive and dispose of such Sums as were brought in for the Service of the Temple. And these were only two. Upon the whole we find a standing and settled Power in these five Orders, *viz.* the *High-Priest*, the *Sagan*, the *Katholicin*, the *Amarcholim*, and the *Treasurers.* It remains that we proceed in the next Place to give a short Account of some inferiour Offices executed by the Priests in the Temple, together with the Quality and Characters of those that bore them. Now these *Officers* were in all fifteen, as by the Particulars following will appear.

The First was he that deliver'd out *Tickets* to all that applyed to him, testifying the Receipt of such or such Sums of Money for the Purchase of such Things as were to be offer'd with the Sacrifices, as Wine, Floor, Oyl, *&c.* For the better understanding the Nature of this Office, it is to be observ'd that another of the Priests (and this was,

Digitized by Google

The *Second Officer* we are to take notice of) was employ'd to provide all manner of Things proper and necessary for *Sacrifices*, who therefore upon sight of the foresaid *Tickets* delivered to the Parties respectively the Things which they had purchas'd.

The *Third Officer* was he that presided over the Lots (whereby the Ministries which every Priest was to perform were determin'd) and his Business was to take Care that those Lots were rightly distributed, so that every Priest might understand his own proper Duty in Attending at the Altar according as his Lot fell.

The *Fourth*, was he that provided those particular Offerings of a pair of Turtle Doves or Pigeons, for the Use of such as applyed to him by Virtue of *Tickets* from the first Officer.

The *Fifth*, was he that administred Physick to the rest of the *Priests* when indispos'd: For because they were oblig'd to perform the Service of the *Temple* Bare-footed, and to eat the Flesh of the Sacrifices, they were liable to several Distempers, and his Business was to apply proper Remedies, which were prepared by others under him, and kept for that End and Purpose.

The *Sixth*, was the Overseer of the Waters in and about *Jerusalem*, whose Business it was to provide that the Wells and Cisterns were kept in good Order, that so there might be plenty of Water to supply the Necessities of the *Temple* in that Respect, and of such as were

were oblig'd to present themselves in *Jerusalem* Three Times a Year.

The *Seventh* did the Duty of a *Cryer*, and his Employment was to call upon the Priests to prepare themselves for their Attendance on the Work of their proper Ministries in the Temple.

The *Eighth* Officer was he that had the Over-sight and Charge of shutting up the Gates of the Temple when the Service was over, and of opening them the next Day: The *Amarcholim*, of whom we have spoken already, delivering their Keys to him to that End, and receiving them again when he had done his Duty.

The *Ninth* was he that was impower'd to chastise the *Levites* whom he found negligent in their Night-Watches; so that if in going the Rounds he found any of them asleep, he might correct them with Scourges.

The *Tenth* was he that made use of a *Cymbal*, by the Noise thereof to give Notice to *Levites* that they should repair to their respective *Stations* where they were to perform their Duties in *Singing*.

The *Eleventh* was he that appointed the Hymn which was to be Sung, and begun it to such or such a Tune, the rest thereupon joyning with him, and giving over when he was pleased to put an end to it.

The *Twelfth* was the Overseer of those that made the *Shew-Bread*, and his Business was to take care that it should be prepar'd with all the most exquisite Niceness and Curiosity,

rioſity, which requir'd a more than ordinary Skill.

The *Thirteenth* was he that was chief over them who were appointed to make up that excellent *Perfume* uſed in the Service of the Temple, and was therefore to be nicely skill'd in the Nature and Qualities of all the Ingredients requiſite to ſuch a delicate Compoſition.

The *Fourteenth* was the Over-ſeer of thoſe, whoſe Buſineſs it was to make the *Veil*, that divided betwixt the *Holy Place* and the *Moſt Holy*, whenſoever it grew Old or Unſerviceable.

The *Fifteenth* was he that was over the *Wardrobe* of the *Prieſts*; and his Employment was to deliver them the Garments proper for the Performance of the miniſterial Acts, and to put them up again when they had done, that ſo they might be always ready as occaſion requir'd.

Thus having finiſh'd our main Deſign concerning the *Inſtitution* and *Exerciſe* of the *Prieſt-hood* among thoſe of our Nation, (in the Management whereof we have uſed all poſſible Plaineſs as well as Brevity) we might further add, that by virtue of their High Character the *Prieſts* were qualified and commanded to bleſs the People in the Name of the Lord, and to inſtruct them in their Duty, in the Knowledge, and in the Fear of God. But becauſe we have had occaſion heretofore to ſpeak of theſe Points, we ſhall wave all further Diſcourſe about them; and ſhall only obſerve, that when any *Prieſt* was

of

Digitized by Google

of ſufficient Age and Growth to enter upon the Duties of his *Profeſſion*, he was initiated thereunto by offering the *Tenth Part of an Ephah of fine Flour*, Levit. 6. 20. And this he did but once, *viz.* on the Day on which he was anointed, whereas the Offering of the *High Prieſt* (in that Kind) was to be made twice every Day during all the Time of his Miniſtration in that High Office.

CHAP. IV.

Of the Jewiſh *Prayers.*

THE Duty of Prayer in general is ſo ſtrongly enforced partly by the Excellency of it, that I ſhall not need to inſiſt on any other Topicks to recommend the ſerious and conſtant Practice thereof. The Neceſſity appears as from the dependent Condition of all *Creatures*, ſo particularly from the many Wants and Indigencies of Mankind; and neither can the one be ſupported, nor the other ſupplied, but by the Riches of his Bounty and Liberality who firſt gave Being to all Things, and eſtabliſh'd by his good Providence the moſt proper Methods for their *Subſiſtance* and *Preſervation*. For the very Notion of a Creature implies a Dependance, and conſequently a *Weakneſs* and *Inability* to provide for it ſelf. And therefore 'tis equally natural and neceſſary for it to have Recourſe to the Author of its Being,

and

Digitized by Google

and in a way agreeable to its Nature, to crave Relief from him. Hence is it that the *Ravens* are ſaid (in Scripture) *to cry unto God for Food*, and that the *Lyons do ſeek their Meat from him*, and in ſhort, *that the Eyes of all wait upon him*, &c.

But to come up cloſer to my Deſign; as Man, though Lord of this inferior World, doth yet acknowledge a Dependance on the *Creator* of it, as having as many Wants as other *Creatures* (if not more) to be ſupplied and provided for: So by the Advantage of *Reaſon* and *Underſtanding*, (in which he excels the reſt of his *Fellow-Creatures*) he is better qualified to know his own Wants, and to deſire a ſuitable Proviſion for them. And foraſmuch as he is ſenſible, that *God* only can anſwer his Deſires in that Behalf, therefore doth he diſcover a Neceſſity of making his Application to him; which being accompany'd with a firm Belief that *God* is both able and willing to relieve him, commences an Act of *Devotion*, and is properly that *Species* of *Prayer* which we uſually ſtyle *Petition*. Thus much even the *Heathens* were taught by the Light of *Reaſon*, their many Infirmities ſufficiently inſtructing them in the Neceſſity of making their *Addreſſes* to the *Deity* for Help and Aſſiſtance. Neither is Man only better qualified than other inferior *Creatures* are to beg for *Mercies* and *Benefits* at his *Maker's Hands*, but alſo to make all agreeable Returns of Praiſe and Thankſgiving for them; and if he forget or neglect ſo to do, he makes himſelf lyable to the Im-

Imputation of being moſt abominably Baſe and Sinful; for, inaſmuch as he hath no *Right* to the *Creatures* without *God*'s Allowance, if he make Uſe of them without previous Interceſſion for them, and Thankfulneſs when he hath them, he is guilty of *Theft*, or rather *Sacriledge*: Eſpecially if we reflect, that *God* requires and commands that we ſhould put up our *Requeſts* to him for every Thing we ſhall need, and withal hath graciouſly promiſed to hear and anſwer Us. Purſuant to this Purpoſe our *Doctors* interpret that *Text* of *ſerving the Lord our God with all our Heart*, as implying a Command to Worſhip him with *Prayer* and *Thankſgiving*, ſince the *Devotion* of the *Heart* cannot otherwiſe be expreſs'd.

And therefore 'tis farther Remarkable, that the *Houſe* of the *Lord* doth not take a peculiar Denomination from the *Sacrifices* therein offer'd up, as it does from the *Duties* and *Solemnities* of *Prayer*, (*My Houſe ſhall be called the Houſe of Prayer*, Iſa. 56 7.) whereby we may perceive at once the greater Importance and Neceſſity of the latter than the former; and likewiſe the Excellency of the one above the other. But we need not have recourſe to any ſuch Compariſon to evince the great Dignity and Excellence of *Prayer*, ſince 'tis of its ſelf evident and plain enough, if we conſider, that hereby we have an immediate Intercourſe and a kind of Familiarity with *God* himſelf; that by Virtue thereof we enjoy that great Priviledge of converſing freely with him, of

un-

Digitized by Google

unburthening our Souls of our Troubles and Miſeries, and caſting our Cares upon him, in full Perſwaſion of Mind that he hearkens to us, and will afford whatever is neceſſary and expedient for us, whether in this, or in the World to come.

Having thus far accounted for the Neceſſity and Excellency of *Prayer* in general: I ſhall purſue my Deſign by ſhewing,

Firſt, What is requir'd in *Prayer*, which will take in the Qualifications of the Party that prayeth, and what Poſture he muſt uſe, *&c.* and the Circumſtances of Time and Place, and the like: And,

Secondly, By conſidering in particular the pulick Prayers of the Church, under which will be compriz'd an Account of our ſet *Forms* of *Prayers* in our *Publick Aſſemblies*, by whom compil'd, and how to be uſed, together with ſome incidental Matters relating thereunto.

As to the *Firſt* Requiſite in Prayer, *viz.* the Qualifications of the Party that prayeth, let it be obſerv'd that he muſt be duly prepar'd and diſpoſed in Mind and Affection before he preſume to appear in the Preſence of *God*, and that ſuch previous Diſpoſitions are to be procur'd by a *ſerious Meditation* on the *great Solemnity* of the Action he is going about. (To which purpoſe 'tis obſervable, that ſome of our Pious Ancients did uſe to tarry ſome ſhort Space in the *Synagogue* before Prayers begun, the better to ſettle and compoſe their Thoughts).

At

Digitized by Google

At his entrance into the Places of *Publick Worship* he must behave himself with all agreeable Reverence, as being sensible of the great *Holiness* and *Sanctity* thereof: Pursuant hereto his Thoughts must be sequestred from all vain and frivolous Objects, and fix'd with the most serious Attention on the Duty which he is engag'd in, as knowing that wandring Desires, and lazy, or formal, or hypocritical Devotion, will find no Acceptance with God who searches the Heart, and expects we should wholly dedicate that to him, and commands the Service of the *Mind* as well as of the *Mouth*. To attain this End he must repeat his Prayers seriously, and deliberately, without haste or Precipitation, that his Heart and his Tongue may go together, and *God* may be glorified by that as well as this.

The Postures he must use are either *Sitting* or *Standing*, according to the Practice and Examples of *Holy Men* recorded in *Scripture*, (as where 'tis said, *then stood up* Phinehas *and prayed*, Psal. 106. 20.) or *Bowing*, or *Kneeling*, or *Prostration*, which Three last were used on the great Day of *Expiation*, and other great Solemnities of *Prayer* and *Confession*, and *Humiliation* for *Sins*; but always with his Face toward the Temple, if he dwelt in *Jerusalem*, and toward the *Holy Land* where the Temple stood, if inhabiting elsewhere. Besides, he is oblig'd to appear clean and neat in his Clothes, as considering that as great Respect in that Particular is due to *God* the *King* of all the *World*, as he would

would ſhew to any earthly Prince when called to appear before him. *Laſtly*, He muſt model his Voice as near as poſſibly he can, to a ſweet and agreeable Sound, without Loudneſs or Harſhneſs of Pronounciation.

The Times ſet apart for *Prayer* in Publick, are the *Morning*, *Noon-Day*, and the *Evening*; which (in the Opinion of moſt of our *Doctors*) were ſo inſtituted by the *Three Patriarchs*; the Morning by *Abraham*, at which time he perform'd his Devotion, as appears from *Gen.* 19. 27. Abraham *got up early in the Morning to the Place where he ſtood before the Lord*, i. e. ſays the *Chaldee Paraphraſe*, *where he uſed to pray*; the Noon-Day by *Iſaac*, as *Gen.* 24. 63. Iſaac *went out to meditate, or to pray at the Eventide*, i. e. at the Time of the Sun's Declenſion from its Meridian. The Evening by *Jacob*, as *Gen.* 28. 11. Jacob *lighted upon a certain Place*, where the Original Word may ſignifie *Prayer or Interceſſion*. Others ſay the ſaid Times were appointed in imitation of *David*'s Practice, *Pſal.* 55. 17. *Evening and Morning, and at Noon will I pray.*

Theſe Three Times of Prayer were alſo obſerv'd during the Temple-Service, (and in all following Ages have been kept up) in compliance with the Times of offering the daily Sacrifices, at which Solemnities Prayers were conſtantly uſed, and always look'd upon as the moſt ſubſtantial Parts of Worſhip, whereby the Sacrifices themſelves were Conſecrated, and rendred acceptable to *God*. And notwithſtanding there were only two

daily

daily Sacrifices, *viz.* that of the Morning, and that of the Evening; yet becauſe this latter (which begun to be offer'd up at the Sun's Declenſion from the *Meridian*) continu'd all Night upon the Altar burning, *Levit.* 6. 9. therefore were Prayers then alſo uſed, and this made the Third Time of Publick Devotion. *Laſtly*, Theſe Three Times are ſet apart for Publick Prayers, becauſe by them the principal Parts of the Day are deſcrib'd and mark'd out.

And here it is not improper to take Notice, that though by theſe the Meaſures of the Publick Devotion are ſettled and preſcrib'd, yet is every Man left to his Liberty in his Private Addreſſes: As to which, he hath no other Rule eſtabliſh'd, but what his own Piety and Prudence direct him to uſe; but without Controverſie the more he employs himſelf in the Holy Offices of Prayer, the more he conſults both his Temporal and Eternal Advantage, and the more pleaſing and acceptable he is to God. And therefore our *Doctors* adviſe to Frequency in them, and pronounce him the moſt happy Man, who beſtows moſt time in the Performance of them.

As to the next Circumſtance of Prayer, it may be obſerv'd, that there are certain *Places* peculiarly appointed and conſecrated to anſwer the Ends and Deſigns of Publick Worſhip; for this cannot otherwiſe be kept up and maintain'd. To this Purpoſe it is obſervable, that *Solomon* at the great Dedication of the Temple pray'd to *God* that he would

would be pleased to hear the Publick Prayers of the Children of *Israel* wheresoever gather'd together to offer up their Petitions toward the said Holy Temple, 1 *Kings* 8.30. and that by his Prayer he consecrated all Places set apart for our Publick Devotions. And upon this Account all such Places are so far appropriated to a sacred Use, and thereupon so great Reverence becomes due to them, that they are not to be apply'd to any other Purposes; especially when by a more particular Dedication they receive an Accession of Sanctity, and are entirely design'd to the Holy Exercises of Prayer and Devotion, and thereby set apart for this or that Congregation. These Places are well known by the Name of *Synagogues*, and are so framed and contriv'd as to bear a Resemblance of the Temple of *Jerusalem*, towards which they always point. In the Middle thereof is a Pew raised to a convenient height from the Ground, where the Minister officiating is placed, to the End he may with most advantage be seen and heard by all the People there present. Right over against the Front of the said Pew is erected a curious *Desk* in which the sacred Books of the Law are carefully laid up. The Congregation meeting in the *Synagogues* must be composed of Ten Men at the least, past Thirteen Years of Age, so that wheresoever so many of our Nation settle into a Community they are oblig'd to have a *Synagogue*, where they are constantly to meet and not to content themselves with Private Devotions. For 'tis our

settled

ſettled Belief that Publick Prayers are moſt pleaſing to God, and that our Addreſſes are moſt prevalent, when jointly offer'd up, becauſe they moſt of all contribute to the Advancement of *God's Honour* and *Glory*, and this ſtill the more by how much the Congregation is more numerous: Which is countenanced by alluſion to that Text, *Prov.* 14. 28. *In the Multitude of People is the King's Honour.* Purſuant hereto it is Remarkable, that if any Perſon be letted by Sickneſs or any other great Impediment from attending the Publick Service, he is oblig'd to make his Private Addreſſes as near as poſſibly he can, at the Solemn Time of Publick Prayers; that ſo though he cannot in Perſon, he may at leaſt in *Mind* and *Affection* join with the *Congregation.* And as there are particular Seats appointed for the Rulers of the *Synagogue*, ſo each Man reſpectively hath his proper Seat whereto he conſtantly reſorteth in conformity to *David*'s Practice, who is ſaid to *have come to the Top of the Mount where he Worſhipped*, (that is, *was wont to Worſhip*) *God*, 2 Sam. 15. 32. and by this Means, amongſt others, a regular Decency and Uniformity is preſerv'd and maintain'd. And foraſmuch as we have under this Head made mention of the Miniſter who is appointed to read the Service, and to offer up the Prayers of the Congregation; it will be proper here to declare, what Qualifications are requir'd to fit him for that Employment, as alſo by whom and how he muſt be appointed. As to his natural Perfections 'tis requir'd, that

he be Grave and Serious, free from Youthful Levities and Childiſh Purſuits, that he have a clear, ſweet, and audible Voice, without Jarring or Harſhneſs, or Heſitancy in his Pronunciation; for ſo his Hearers may reap the moſt Profit by what he delivers to them. As to his Morals, he muſt be Humble and Modeſt, not liable to the Imputation of Pride or Impudence, ſince the former Virtues are as naturally Productive of Love and Eſteem, as the oppoſite Vices are of Scorn and Diſdain; and therefore as he ought to court and cheriſh the former, ſo he ſhould by all means ſecure himſelf from the latter. He muſt be a Perſon endu'd with *Prudence* and *Diſcretion*, with *Candor* and *Ingenuity*, by which he may be able to procure a good Opinion of himſelf, and conſequently a great Veneration for the Holy Offices which he is engag'd in the Performance of. In ſhort, he muſt be Maſter of all ſuch moral Accompliſhments as are neceſſary to the due Diſcharge of his ſacred Employment, and be ſo far from being guilty of any publick Enormity or ſcandalous Crime, that he muſt not labour under the Suſpicion of any. That he may better anſwer the End of his Calling, and to avoid all Occaſions of Diſguſt, he muſt be appointed thereunto by the unanimous Suffrages of the whole Congregation, and if ſo much as one Man diſſent, his Choice cannot be approv'd; for ſince he is to offer up the Prayers of all, 'tis fitting that each particular Perſon ſhould agree to his Deſignation, and ſince he repreſents the whole Aſ-

ſembly,

ſembly, 'tis expedient every one ſhould be concern'd in impowering him ſo to do. Thus appointed, he holds his Place during his natural Life, and may not be remov'd unleſs upon a viſible Alteration of Manners, unleſs he be guilty of ſome notorious Sin, whereby the Congregation is juſtly ſcandaliz'd, and thereupon pronounces him unworthy of that his ſacred Station; to which he is promoted purely upon Conſideration of his Merits and Abilities, ſo that the mean Inducements of Favour, or Intereſt, or Friendſhip, and the like partial Motives, do bear no Sway in this Election.

To all which I ſhall only add, that his Salary is paid by the whole Congregation where he is appointed to ſerve, and is proportioned by the Quality, Abilities, and Numbers of his Auditors. This Salary is paid out of the publick Stock or Treaſury of the reſpective Congregations, and Comports with that Practice ſupported by a particular Command, of paying the half Shekel, whereby Proviſion was made for the Sacrifices offered during the Temple Service. For as thoſe Oblations were made for all, without Exception or Diſtinction, ſo muſt the publick Miniſter in like Manner pray for all, of what Quality or Condition ſoever, and conſequently muſt in a publick Way be provided for.

Having proceeded thus far in the former Part of our Deſign, wherein we propoſed to ſhew what is requir'd in Prayer, and in purſuance hereof declar'd what Qualifications

Digitized by Google

are required in the Party that prayeth, together with the Geſtures uſual in prayer, and the Circumſtances of Time and Place, with other incidental Matters: I ſhall now go on to Account with like brevity for the remaining Part, *i. e.* Secondly, To conſider in particular the publick Prayers of the Church, under which will be comprized a Relation of our Set-Forms in our publick Aſſemblies, by whom compil'd, and how to be uſed, *&c.*

The Prayers as they now appear in our publick Liturgy were compoſed by *Ezra*, with the Aſſiſtance of the great Senate conſiſting of 120 Elders, in which Number were three Prophets, *viz. Haggai*, *Zachary*, and *Malachy*. The Occaſion of compiling them was this: *Ezra* obſerving the Decay of our Language through the People's Neglect of it, and their Affectation to ſpeak in other Tongues, and conſequently to pray in them too, thought it the moſt effectual Way to preſerve the one, and to refrain them from their Fondneſs of the other, to preſcribe certain ſet Forms of Prayer. Now theſe are in Number eighteen, *1ſt.* Praiſes. *2ly.* Petitions for Things neceſſary for the Support of Life. *3ly.* Thankgivings, which as we have before obſerved, take up the whole Duty of Prayer in publick. To theſe is added a nineteenth, drawn up by *R. Samuel* ſurnam'd the *Leſſer*, in the Days of *R. Gamaliel*; the Deſign of it being to beſeech Almighty God to remove thoſe Errors, Corruptions, and Hereſies, which at that Time infeſted the Church, and diſturbed the Peace and Tranquillity

quillity thereof. Of thoſe eighteen compos'd by *Ezra*, the Contents are theſe that follow.

The *Firſt* is entituled *Abboth*, i. e. *Fathers*, becauſe it contains an *Addreſs* to God Almighty on Account of his gracious Vouchſafements to, and his Covenant eſtabliſh'd with the *Patriarchs* whereby he oblig'd himſelf to ſhew Mercy, and to ſend Redemption to them and their Poſterity, by an everlaſting Ordinance of Love.

The *Second*, is call'd *Gebhuroth*, i. e. *Powers*, becauſe it comprizes a pious Acknowledgement of God's Omnipotence, expreſſed in the general Acts of his Providence, in doing Good to Mankind, by ſending Rain and fruitful Seaſons, protecting the Miſerable, relieving the Captives, quickning the Dead, and the like.

The *Third*, entituled *Kedduſha*, contains a Profeſſion of Gods eternal Sanctity, and that this holy Name ought to be praiſed and magnified by all good and godly Men, for ever and ever.

The *Fourth* is call'd *Bina*, i. e. *Wiſdom*; in which we beg of God Almighty, the Fountain of all Knowledge and Underſtanding, that he would be pleaſed to inſpire us with Wiſdom, to requeſt of him all ſuch Things as are neceſſary and expedient for the Publick Welfare, and for our ſelves, ſo far as our private Intereſts ſhall comport therewithall: For it is Evident that the publick Good is for the Advantage of particular Perſons, tho' 'tis poſſible a private Good may interfere with the publick Benefit.

Digitized by Google

The *Fifth* is ſtyled *Haſhibhenu*, i.e. *Turn us*, becauſe therein we beſeech God to turn us from our evil Ways, and to diſpoſe our Hearts to his Service and Laws, by a ſerious Repentance for all our Miſdeeds; and this in full Confidence that he accepts and hears us, ſince he hath been pleas'd to declare his Readineſs to receive us into his Favour, upon our Amendment and Reformation of Life.

The *Sixth* is entituled *Selach*, i. e. *Forgive*; for whereas no Man can live without Sin either in Thought, Word, or Deed, and none but Almighty God can grant Pardon for Sin: 'tis therefore neceſſary we ſhould have Recourſe to him in prayer, beſeeching him to *forgive* all our Treſpaſſes.

The *Seventh* is call'd *Reeh*, i. e. *Behold*; for having prayed to God to forgive our Sins, we next Addreſs to his Divine Majeſty, requeſting humbly that he would be pleas'd to *look upon* our Affliction and Diſtreſs, and to ſend us gracious Deliverance out of all our Troubles and Calamities.

The *Eight* is entituled *Rephaenu*, i. e. *Heal us*, becauſe therein we implore God Almighty to *heal* all our Infirmities, to remove our Griefs, and to reſtore us to ſound and perfect Health; hereby acknowledging him our beſt Phyſician, and that without his Bleſſing, all other Applications are vain and ineffectual.

The *Ninth* is *Barechenu*, i. e. *Bleſs us*; becauſe in this we beſeech God to *bleſs us* in all the Works of our Hands, and that it would pleaſe him to ſend us an healthy and fruitful

ful Year, and therewithall to ſupport us in Peace, Plenty and Proſperity. This Prayer is conceiv'd in different Forms, according to the different Seaſons of the Year, in one for Summer, and in another for Winter.

The *Thenth*, is *Tecang Beſophar*, i. e. *Blow with the Trumpet*, in which we beg of God to redeem us out of our Captivity, and to gather our Nation from all the Corners of the Earth whither they are diſperſed, and that *Trumpets* may be ſounded on that joyful Occaſion.

The *Eleventh*, is *Haſhibah Shophtenu*, i. e. *Reſtore our Judges*; becauſe having pray'd to God that he would gather our diſperſed, we proceed to beg of him that he would graciouſly vouchſafe to reſtore our Government, our Princes, and Rulers, and by them to eſtabliſh Righteouſneſs and Judgement, and himſelf to reign over us.

The *Twelfth* is ſtyled *Lamalſhenim*, i. e. *Informers*; becauſe therein we beſeech God to ſuppreſs and extirpate all Hereticks and Schiſmaticks that pervert the Doctrine, and diſturb the Peace of the Church, by creating Trouble and Diſquiet to the Members thereof, particularly by falſe and malicious *Informations* brought againſt them.

The *Thirteenth* is entituled *Al Hatzaddikim*, i. e. *for juſt Men*, wherein we pray that God after having removed from amongſt us all evil Doers, would be graciouſly pleaſed to proſper and protect the Good, the Proſelytes of Juſtice, that he would grant us the Benefit of their good Converſation, and laſt-

Digitized by Google

ly, that he would give us a ſure Truſt and Confidence in his infinite Goodneſs and Mercy.

The *Fourteenth* is *Tiſhkon*, i. e. *Dwell*; becauſe in this we pray that God would be pleas'd (according to his Promiſe) to dwell in *Jeruſalem*, and that, to this End, the Throne of *David* may in a ſhort Space be reeſtabliſhed, that *Jeruſalem* may be built upon everlaſting Foundations, and inhabited by his People *Iſrael.*

The *Fifteenth* is *Tzemach*, i. e. *Branch*; becauſe therein we Addreſs to Almighty God, beſeeching him to be merciful to the *Branch* of *David*, and to reſtore his Kingdom to its priſtine Glory and Splendor.

The *Sixteenth* is entituled *Shemang Kolenu*, i. e. *Hear our Voice*; wherein we Addreſs to God the Hearer of Prayer, that he would be graciouſly pleas'd to *hear* and receive *our Supplications*, and mercifully Grant whatever we have prayed to him for.

The *Seventeenth* is call'd *Retſe*, i. e. *Accept*; becauſe in this we implore Almighty God that he would favourably *accept* the Prayers and Supplications of his People *Iſrael*, and reſtore to them the Advantage of their publick Worſhip in the Temple, that their Eyes may again behold the Glory of *Sion*, as in the former Days.

The *Eighteenth* is entituled *Modim*, i. e. *Thankſgiving*; becauſe herein we make our Returns of Praiſe and Thankfulneſs to God Almighty for all his Mercies and Vouchſafements to our Souls and Bodies, for his miraculous

culous Goodneſs toward our Church and Nation, concluding with an earneſt and affectionate Deſire that his holy Name may be bleſſed and magnify'd by all his Creatures. And here out of a thorow Senſe of God's moſt immediate Preſence in theſe our holy Exerciſes of Prayer and Devotion, we make a very low *Bowe* as the moſt ſolemn Acknowledgement of that our Perſwaſion. All theſe Praiſes and Petitions we ſhut up with an humble and earneſt Requeſt that in order to our Enjoyment of all other Mercies, God would be pleaſed *to give his People the Bleſſing of Peace*, Pſal. 29. 11. and this is the 19, entituled *Shim Shalom*, i. e. *Set Peace*. To all which I ſhall add, that theſe our publick Prayers are begun with the 15*th verſe* of the 51*ſt* Pſalm, *O Lord open thou my Lips, and my Mouth ſhall ſhew forth thy Praiſe*, and end with the 14*th ver.* of the 19*th* Pſalm. *Let the Words of my Mouth, and the Meditation of my Heart be acceptable in thy Sight, O Lord my Strength and my Redeemer.* Be it here further obſerv'd, that the whole Congregation doth in a low Voice repeat the ſaid nineteen Prayers, each Man for himſelf, the better thereby to prepare their Hearts for the more ſolemn Rehearſal of them. Which done, the Miniſter officiating, does in the Name of all then preſent, repeat them with a loud Voice, all the Congregation then keeping Silence, ſave that at the Concluſion of each Petition they anſwer *Amen*. Be it alſo further remarked, that betwixt the ſecond and third Petition is repeated that Angelical Hymn,

Himn, *Holy, Holy, Holy,* which cannot be uſed by any Man in his private Addreſſes, being altogether appropriated to our publick Devotions. Laſtly be it noted, that immediatly before the laſt Petition, the Miniſter pronounceth the *Benediction,* preſcribed to be uſed at the Concluſion of our ſolemn Sacrifices by God's ſpecial Command, *Numb.* 6. 22, *&c.* and was to be done by one of the Sons of *Aaron.* The Miniſter, I ſay, pronounceth it uſually as aforeſaid, ſaving that on ſome great Feſtivals, 'tis ordinary for one of *Aaron*'s Family, (if any be preſent) to perform that Office with all agreeable Solemnity. Thus having accounted for the Contents of our publick Prayers, it remains that we now ſpeak of the other Parts of our Liturgy, ſome of which preceded, ſome followed thoſe 19 Petitions hitherto ſpoken of, which we ſhall diſpoſe in the following Method.

Every Day we uſe an Office containing three Sections of the Law, commonly ſtyled *Shemang,* i. e. *Hear,* taken out of, *firſt,* the *6th* of *Deut.* from the *4th* to the *10th verſe* incluſively; *ſecondly,* out of *Deut.* 11. from the *13th* to the *22d verſe*; and *thirdly* out of *Numb.* 15. from the *37th ver.* to the End of that Chapter. And this Office is read with the greateſt Solemnity, as comprizing the fundamental Principles of our Religion, and is upon that Account carefully taught our Children, ſo ſoon as they are able to ſpeak plain. Preparatory to this Office we uſe ſome Prayers Morning and Evening, whereof the

1*ſt.*

1ſt. contains an Acknowledgement of God's Omnipotence in the Production of all Creatures, and in the beautiful Order and Diſpoſition of the Univerſe, particularly in appointing the Light of the Day, and this for the Morning; The *2d.* a Profeſſion of God's infinite Goodneſs to the Houſe of *Iſrael*, in chooſing them for his peculiar People, and giving them his righteous Laws and Ordinances, *&c.* And theſe are likewiſe uſed at Evening with this Difference, that the Acknowledgement is made on Account of God's appointing the Night and Darkneſs. After the Office is over, follows a concluding Prayer, containing an Acknowledgement of the Divine Veracity, and of our being oblig'd to receive whatever is then delivered to us, as the Oracles of Truth. And this is common both to the Morning and Evening Service, at the latter of which is added another Prayer, in which we beſeech God to preſerve us from all Perils and Dangers, and to ſend us a quiet and peaceable Time of Reſt. Hitherto I have took notice of the moſt important, and principal Parts of our publick Offices, I ſhall now briefly give an Account of ſome Prayers and Hymns ordinarily uſed, (upon our firſt coming into the *Synagogues*) in our daily common Devotions.

And here firſt, I think it proper to relate, that in Complyance with the Practice of our pious Ancients, we allow our ſelves ſome ſhort Time for Meditation in the *Synagogue*, if we arrive there before the Prayers begin, the

the better to prepare and diſpoſe our Hearts for the enſuing Solemnities. Immediately upon our Entrance we addreſs to Almighty God in the Words of holy *David*, Pſal. 5. 7. *I will come into thy Houſe in the multitude of thy Mercy, and in thy Fear will I worſhip toward thy holy Temple.* When the Congregation is gathered together, certain Prayers are repeated (by a Youth thereunto appointed, the Reſt of the Aſſembly alſo joining in them) to this Effect; 1*ſt*. We return Thanks to Almighty God for his Mercy in creating and preſerving our Soul, and acknowledge that it is in his Power to take it away, and implore him to reſtore it at the Reſurrection of the Dead; and in the mean Time profeſs that we will employ it in ſhewing forth his Praiſe, and magnifying his holy Name. After which we put up ſome ſhort Ejaculations of Praiſe, bleſſing God for his having diſtinguiſh'd the Day from the Night, for his opening the Eyes of the Blind, for his looſing the Captives, for Reſtoring to us afreſh the Uſe and Exerciſe of our vital Powers, with others of the like Import; concluding with ſome ſhort Petitions, as that it would pleaſe him to give us Grace to adhere to his Laws and Commandments, and that he would not lead us into Sin, Tranſgreſſion, Temptation, or Contempt, but that he would deliver us from Evil, remove far from us the Evil Appetite, and laſtly, that he would grant us Favour in the Eyes of all Men. In the next Place we proceed to beſeech Almighty God that he would be graciouſly pleas'd to remember

member his Covenant with the *Patriarch Abraham*, who expreſs'd a cheerful Compliance with his Command to ſacrifice his only Son. Purſuant to this, the *Section* of the *Scriptures* is read, which contains the Hiſtory of the *Patriarch*'s Obedience in that behalf, *Gen.* 22. from the 1ſt to the 20th *Verſe*, which done, we repeat this Collect: *That God would vouchſafe to accept our Services, that as he withheld* Abraham *from ſlaying his Son upon Trial of his Obedience, ſo he would in proſpect of our Readineſs to fulfil his Laws, withdraw his Anger from us, and receive us to Favour, in like manner as he did his faithful Servant, the ſaid Patriarch.* And to this are added ſome other *Collects* of the like Import, which therefore I ſhall not need to particularize, further than that in them we make an Acknowledgement of our Weakneſs and Frailties, and that we are not able of our ſelves to do any good Thing; and that therefore we are oblig'd to praiſe and adore his Holy Name for inſpiring us with Grace to offer up our *Prayers* for his *Divine Aſſiſtance.*

And foraſmuch as our *Morning-Exerciſes* of *Prayer* ſucceed into the Place of our *Morning-Sacrifices*, next follows a prefatory Petition, *That God would be pleaſed to reſtore to us the Temple-Service, as in the Days of Old, with all the proper and uſual Solemnities.* And on this Occaſion are repeated thoſe *Sections* of the *Law*, which give an account of the Inſtitution and Manner of offering up the daily Sacrifices, and of the Holy Incenſe,

the

the former in *Numb.* 28. from the 1ſt to the 9th *Verſe*, the latter in *Exod.* 30. from the 22d *Verſe* to the End of that *Chapter*: For the Illuſtration of which Scriptures we make uſe of the Authority of our Ancient *Doctors*, particularly as to the Matter, the Quantity and Quality of the Incenſe, how, and by whom it was to be prepar'd and uſed. And with Reference to the Sacrifices, how, where, and by whom to be perform'd, Which being finiſh'd, we renew our Requeſts to *Almighty God*, beſeeching him to grant, that, ſince in our Captivity, the Temple being deſtroy'd, and the Service thereof intermitted, we cannot have the great Advantage of offering *Sacrifices* for the Expiation of our Sins, he would be graciouſly pleaſed to accept of our daily Prayers and Praiſes to that good Purpoſe, and that theſe may be available to the great Ends for which thoſe were commanded and appointed. At which time we put up alſo our moſt earneſt Petitions that he would vouchſafe us a gracious Deliverance out of our Afflictions, that he would gather together our Diſperſed, and reſtore us to our former glorious Priviledges in his Houſe and Sanctuary.

And whereas after this we take Notice of the Thirteen *Ways* and *Methods* of interpreting and expounding the Law eſtabliſh'd by *R. Iſhmael*, we conclude with petitioning *God Almighty* to grant, that the Temple may be reſtor'd in our Days, and that we may have a Portion in his Law. In the next Place are recited the 105th *Pſalm*, as alſo the

the 102d, the 30th, and the 19th, with ſome *Verſes* out of other *Pſalms*. Next follow ſome *Euchariſtical Hymns* and *Songs* of Praiſe to *Almighty God*, in which we acknowledge his Power in the Creation and Preſervation of all Things; his Juſtice, in that he is no Reſpecter of Perſons, but diſpenſes his Rewards agreeable to Men's reſpective good Conduct; his Mercy and Goodneſs over all his Works; his Eternal Veracity, and the like; adding, that we will love and bleſs, and adore his *Holy Name* in the *Songs* of *David*. And here we repeat the Hundredth *Pſalm*, joyning there-withal ſome *Verſes* collected out of ſeveral others, and thence proceed to recite the 145th, and thoſe immediately following, to the End. After this are read, firſt the 29th *Chapter* of 1 *Chron.* beginning at the 10th *Verſe*, and continuing to the 14th. Secondly, The 9th *Chapter* of *Nehemiah* beginning at the 5th, and ending with the 11th *Verſe*. Thirdly, The two laſt *Verſes* of the 14th *Chapter* of *Exodus*, which done, we ſing the Song of *Moſes* in the *Chapter* immediately following.

All theſe Offices of Prayer and Devotion being perform'd in the Order now ſet down, we then proceed to that Famous Section of the Law call'd *Shemang*, (which in Conformity to God's Command in Scripture, is conſtantly read twice a Day) together with the proper Prefaces and Concluſions, and ſo to the Eigthteen principal Prayers, of which I have given already a ſufficient Abſtract; and ſhall now only add with reference to

the

Digitized by Google

to the ſaid Prayers; that they have all along on account of their great Excellency, had ſuch a ſettled Reputation, that they are at this Day uſed without any the leaſt Difference by all our Nation whereſoever diſperſed, and conſtantly make up the moſt conſiderable Part of our publick Service, the reſt being deſign'd chiefly as an Introduction and Preparation to them. So that whatever occaſional Forms may be uſed in different Places, theſe notwithſtanding are every where obſerv'd thrice a Day, as the conſtant and ſtanding *Rules* and *Meaſures* of our *Devotion*, to the *Performance* whereof we are indiſpenſibly oblig'd. And this the rather, becauſe they are expreſly mention'd in the *Miſhna*, which, next to the *Holy Scriptures*, is a Book of the greateſt *Antiquity*, and therefore the moſt venerable now in uſe amongſt us. Neither are we oblig'd to make uſe of them conſtantly (as hath been ſaid) in our *Synagogues* only, but alſo in our private Houſes, inſomuch that every particular Man is bound to offer up his *Prayers* in thoſe very Forms, when he cannot have the great Advantage of doing this in the midſt of the Congregation.

But becauſe theſe *Prayers* being of a conſiderable length, cannot in a ſhort ſpace of Time be perform'd, eſpecially in the manner above related; and becauſe the Exigency of our Affairs may ſometimes be ſuch, that we have not ſufficient Leiſure to attend them; therefore in Caſes of extreme Danger to our Perſons as in Times of *War* and *Perſecutions*, and

and inſuperable *Difficulties* and *Neceſſities*, as in a Journey that requires Haſte and Expedition, ſome uſe the following Form. — *The Neceſſities of thy People are many; their Underſtanding is Weak; may it pleaſe thee, O Lord our God, to grant us what is ſufficient for our Suſtenance, and to ſend a Supply proportion'd to every Man's Wants, and what is good in thine Eyes. Bleſſed be thou, O God, that heareſt Prayer.* Others inſtead of that Form, do on the like Occaſions uſe this following, entituled *Habbenenu*; being a compendious Abſtract of the Nineteen principal Prayers, beginning at the Fourth, and ending with the Sixteenth, and is thus conceiv'd; *Give us Underſtanding, O Lord our God, to know thy Ways; Circumciſe our Hearts, that we may fear thee; Grant us Pardon that we may be cleanſed from our Sins; Remove from us all Griefs and Sorrows; Grant that we may enjoy the Pleaſures of thy Habitation in the Holy Land; Gather thy diſperſed from the Four Corners of the Earth; Judge them that do err from thy Law; Let the Righteous be glad in the Reſtauration of thy Holy City, the Re-eſtabliſhment of thy Temple, and the Reſtitution of the Kingdom of* David, *that his Name may ſhine, and his Crown flouriſh; before we call, do thou anſwer, and whilſt we are yet ſpeaking, do thou hearken; for thou art our Redeemer and Deliverer in all our Tribulation and Diſtreſs. Bleſſed be thou, O God, that heareſt Prayer.* As to theſe two Forms there is this remarkable Difference, that whoſoever uſes this latter, muſt alſo repeat the *three firſt* and the *three laſt* Prayers of the *Nine-*

teen at full length, and in a *ſtanding Poſture*, whereas in the former neither is requir'd.

And further it may be obſerv'd, that he who uſeth the latter is under no Obligation to offer up the ſaid *Nineteen Prayers*, when his Danger or Neceſſi y is remov'd, whereas he that makes uſe of the former is. But to return whence we digreſſed.

After the *Nineteen Prayers* repeated, as hath been ſaid, we uſe certain Forms of Supplication on *Mundays* and *Thurſdays*, at which Time we read part of that Section of the Law that is p operly appointed for the enſuing *Sabbath*; and the ſaid Days are call'd *the Days of the reading of the Law, or of Supplication*; in which we beſeech *God* to pardon our Sins, acknowledging his great Mercy and Benignity in not inflicting Puniſhments acco ding to our Iniquities, nor dealing with us in ſtrict and rigid Juſtice. Then follows a Confeſſion of Sins, to which are ſubjoin'd certain *Collects*, wherein we implore the Almighty, who is the Searcher of Hearts, and hath heard our ſincere Confeſſion, that he wou'd vouchſafe to pardon our *Sins* and *Tranſgreſſions*. Which finiſh'd, we recite the twenty fifth *Pſalm*, placing our Heads in a leaning Poſture upon the Palms of our Hands, joyning therewithal other *Devotions*; and this not only on *Mundays* and *Thurſdays*, but alſo all other Days, Feſtivals excepted, in which the aforeſaid *Pſalm* is omitted. Immediately after this, the Book of the Law is deliver'd to the Miniſter officiating, out of which he reads part of the

Leſſon

Leſſon proper for the *Sabbath* enſuing, as we declar'd in the Beginning. Then follows the 145th *Pſalm*, common to all other Days as well as the Two before-mention'd, as alſo the 20th *Pſalm*, both being uſher'd in with the 4th *Verſe* of the 84th. *Bleſſed are they that dwell in thy Houſe: They will be always praiſing thee.*

To theſe is ſubjoyn'd a ſolemn *Hymn*, in which we acknowledge and celebrate the Sanctity of God, ſaying, *Holy, Holy, Holy*, with others of the like Import. Next follows the 124th *Pſalm*; and foraſmuch as the *Levites* during the Temple-Service had peculiar *Pſalms* appointed for every Day in the *Week*, which they, in a particular Place ſet apart in the *Synagogue* for that Purpoſe, were wont to ſing, therefore do we in compliance with that Practice, repeat the ſaid *Pſalms* in the ſame, that is, in the following Order. *Firſt*, On the firſt Day of the *Week* we repeat the 24th *Pſalm*. *Secondly*, On the ſecond the 48th. *Thirdly*, On the third the 82d. *Fourthly*, On the fourth the 94th. *Fifthly*, On the fifth the 81ſt. *Sixth*, On the ſixth the 93d. Concluding with ſome *Verſes* collected out of the Body of the *Pſalms*, which ſupply the Place of a Collect. After which are added ſome ſhort Forms of *Prayers*, *Hymns* and *Supplications*, with which we ſhut up the *Morning-Service*.

As to our *Afternoon Prayers*, which anſwer to the *Evening Sacrifice*, (which begun to be offer'd immediately upon the Declenſion of the Sun from his Meridian Altitude, as we

Digitized by Google

have before declar'd) I ſhall offer the following Account.

Firſt, We begin our Devotions with the 84th *Pſalm*, which finiſh'd, we read that Section of the *Law* which commands the offering up of the daily Sacrifice, *Numb.* 28. from the 1ſt. to the 5th *Verſe*, on which occaſion is alſo read the 4th *Verſe* of *Malachy* the 3d. *Then ſhall the Offering of* Judah *and* Jeruſalem *be pleaſant unto the Lord, as in the Days of Old, and as in former Years*; and this inſtead of a Collect. Next follows the 145th *Pſalm*, uſher'd in with Two *Verſes*, as in the *Morning Service.*

Hence we proceed to the *Eighteen* principal *Prayers*, and ſo to the 25th *Pſalm*, which is repeated by us in the ſame Poſture as aforeſaid. Then with the Addition of ſome ſhort Offices of Prayer we conclude the *Afternoon Service.* It remains now to give a ſhort Abſtract of our *Evening Devotions*, with which we ſhall finiſh our Deſign.

Foraſmuch as the famous Leſſon entituled *Shemang*, i. e. *Hear*, is enjoyn'd to be read *Morning* and *Evening*, (by which we now underſtand the Time of the *Sun*'s leaving our *Horizon*) therefore after ſome proper *Forms* of *Prayer*, which have already been accounted for, ſome peculiar to the *Morning*, ſome to the *Evening*, we proceed to the reading of the ſaid Leſſon, which finiſh'd, we go on to repeat the *Eighteen* great *Prayers*, concluding with thoſe Forms which we have already ſpoken of in our Account of the *Morning Service.*

Ha-

Having hitherto, in Compliance with our main Deſign in this Performance, given a Relation of the principal Offices of our *Liturgy*, together with ſome incidental Matters relating thereunto, which concern the Subject of our daily Devotions: What we ſhall further add will be chiefly took up in ſome general Hints, with Reference to thoſe Offices uſed on our *Feaſts* and *Feſtival* Days; (for to particularize them would require a Volume) and other occaſional *Forms*, whether Publick or Private.

Firſt, As to the *Feaſts* and *Feſtivals*, beſides the daily Prayers on ordinary Days, ſome others are added proper to the reſpective *Solemnities*, and beſides the ordinary Leſſons of *Shemang*, &c. Some others are uſed proper alſo to the reſpective Occaſions. So on every *Sabbath* is a proper Section of the Law read, (as appears from the Diſtribution of them in our *Kalendar*,) and peculiar Prayers and Portions of *Scripture*, relating to the Inſtitution and Obſervation thereof. So on every *Feaſt* and *Feſtival* are repeated in like Manner and the like Order Portions of the Law, and Prayers ſuited to their reſpective Appointment; as on the great Day of *Expiation*, the *Feaſt* of the *Paſſoever*, that of *Tabernacles*, &c. this Method is carefully obſerv'd. Only it muſt be remembred that on ſuch Days, becauſe of the many occaſional Leſſons and Prayers then made uſe of, ſome of ordinary Form are either wholly omitted, or not repeated at full length.

Digitized by Google

Secondly, As to other occaſional *Forms*, be it obſerv'd, that (on the *Sabbath* Day and other *Feſtivals*) after the reading of the Section of the Law appointed for the reſpective *Feaſt* and *Feſtival*, before the *Book* be remov'd, we have certain Set-forms, wherein we live: This Practice being commanded by the Prophet *Jeremy* in the 29th *Chapter* of his Propheſie, *ver. 7. Seek the Peace of the City whither I have cauſed you to be carried away Captive, and pray unto the Lord for it: For in the Peace thereof ſhall ye have Peace.* Purſuant hereto the Captives of *Babylon* under *Nebuchadonoſor* ſent Money to their Brethren at *Jeruſalem*, wherewithal they might buy them *Burnt-Offerings* and *Sin-Offerings*, and *Incenſe*, and prepare them *Manna*, (for ſo 'tis read corruptly for *Mincha* a *Meat-Offering*;) with this Requeſt: *Pray for the the Life of* Nebuchodonoſor, *King of* Babylon, *and for the Life of* Balthaſar *his Son, that their Days may be prolonged as the Days of Heaven. And the Lord will give up Strength, and lighten our Eyes, and we ſhall live under the Shadow of* Nebuchodonoſor, *King of* Babylon, *and under the Shadow of* Balthaſar *his Son, and we ſhall ſerve them many Days, and find Favour in their Sight.* Baruch 1.10, 11, 12. Which Hiſtory we receive as true, notwithſtanding the *Book* is *Apocriphal*, but this by the by. Conformable hereto was the Practice of the Church in the Days of *Ezra*, who informs us in his 6th *Chapter* that *Darius* having confirm'd the *Decree* of *Cyrus* for rebuilding the the Temple, gave Orders that what Things

thoſe

those of our Nation *had need of for Burnt-Offerings, as young Bullocks, and Rams, and Lambs,* &c. *should be given them, according to the Appointment of the Priests that were at* Jerusalem, *Day by Day without fail,* ver. 9. to the end *they might offer Sacrifices of sweet Savours unto the God of Heaven, and pray for the Life of the King, and of his Sons.*

To the same Purpose there is a memorable Story left upon Record by some of our Ancient Authors: *Alexander the Great* being in the Successful pursuit of his Victories, was apply'd to by the *Samaritans,* (requesting of him to destroy the Temple at *Jerusalem*) and he shewing some Inclination to gratifie them, was diverted from that Intention by *Simeon* surnam'd the *Just,* with this Remonstrance: *Will you demolish that sacred Place where Prayers are constantly offer'd up for our Safety, and the Preservation of your Government?* This Practice is yet further confirm'd from the seventh *Chapter* of the first *Book* of the *Maccabees,* in which we find that those of our *Nation* in order to turn *Nicanor* (in the Reign of *Demetrius*) from destroying the Temple, *came out of the Sanctuary to salute him peaceably, and to shew him the Burnt-Sacrifice that was offered for the King,* ver. 33. of the above-mention'd *Chapter.* Agreeable to this also *Josephus* in his *Hebrew* History of the *Jewish* Affairs, relates, that when *Apollonius* (in the Days of *Seleucus*) came to rifle the Temple, *Onias* the *High-Priest* endeavour'd to dissuade him from that sacrilegious Attempt, by representing to

Digitized by Google

him (amongſt other Reaſons) *That in the ſaid Temple-Prayers and Supplications were made to God Almighty for the Proſperity of the King, and of his Children, and for the Peace and Tranquility of his Kingdom.*

To the ſame effect the ſaid Hiſtorian relates, that the *Aſiatic Jews* ſent Preſents to *Hyrcanus* the *High-Prieſt* with Letters deſiring him to *offer up Prayers for the Life of their Lord* Auguſtus Cæſar, *and that of* M. Antonius *his Collegue.* Conform to this Practice alſo *Philo Alexandrinus* informs us, that when *C. Caligula* had given Orders for placing his own Statue in the Temple of *Jeruſalem*, the *High-Prieſt* and *Senate* directed Letters to that Emperor, *requeſting that he would not oblige them to violate that Holy Place, in which Prayers were every Day made for the Safety, Peace and Proſperity of him, and the whole* Roman *Empire.* And this in his Treatiſe entitul'd, *The Embaſſy ſent to* Caius. The ſame is alſo confirm'd further by the abovementjon'd *Joſephus*, who adds, that a Repreſentation, in Subſtance the ſame with what the Letters aforeſaid contain'd, was made by the *Prieſts*, and the People to *Petronius*, when he came to *Jeruſalem*, to put the Emperor's Order in Execution. The ſame is yet further evident from the *Miſhna*, where our *Doctors* in the Treatiſe entitul'd *Abboth*, exhort us to pray for the ſupport of Government in the World, without which no ſettled Laws or Orders can be obey'd or executed, nor Mankind ſubſiſt; but being in a State of Anarchy and Confu-

ſion they would devour one another. It were not difficult to produce many more Proofs in Confirmation of my Aſſertion, that we pray for the good Eſtate of the Prince and Commonwealth, under whoſe Protection we live, in Conformity to the Directions of Scripture, and the Conduct of our Anceſtors; but this I cannot think neceſſary; what I have already advanced, being abundantly ſufficient to that End.

Neither do we pray only for the Prince, in whoſe Territories we inhabit, and to whom under God we owe all our outward Enjoyments and Bleſſings; but alſo for our Friends and Allies; as appears from 1 *Maccabees* and Chapter 12. where we are informed that *Jonathan* having made a league with the *Romans* and *Lacedemonians*, in his Letters to the latter Aſſures them, that the Jews *at all Times without ceaſing, both in their Feaſts, and other convenient Days*, did *remember* them *in the Sacrifices which they offer'd, and in their Prayers, as Reaſon* was, *and as it* became them *to think upon their Brethren*, ver. 11. of that Chapter.

Nor do we content our ſelves with theſe Performances, but make the Subject of our Prayers of the ſame Extent with human Race, and offer them up for all Mankind in like Manner as the ſolemn Sacrifices on the great Day of Expiation were wont to be celebrated. And this is Evident from the Letter ſent from *Agrippa* to *C. Caligula*, wherein he tells that Emperour, that it was Cuſtomary for the *High-Prieſt*, on the aforeſaid

Day

Day of Expiation, to offer up Prayers and Supplications for the whole World. Conformable hereunto *Philo Alexandrinus* declares, that whereas other Prieſts think it ſufficient to pray for thoſe only that are of the ſame Perſwaſion with themſelves; thoſe of our Nation do pray for all Mankind, and further Adds, that that was one Part of the Deſign of the daily Sacrifice. To this Effect alſo *Joſephus* in his ſecond Book againſt *Appion* aſſerts, that we offer Sacrifices and ſupplicate in behalf of the whole World, that Peace and Truth may be eſtabliſhed, and flouriſh in the Earth, and then for the Happineſs and Proſperity of thoſe of our Religion; as believing our Prayers to be ſo much the more acceptable to God, and excellent in themſelves, by how much they are the more diffuſive. His Words are cited and highly approved of, by *Euſebius* in his eighth Book and ſecond Chapter *de Præparatione Evangelica.* Nor ought this to appear ſtrange, ſince we look upon our Obligations to this Duty as flowing from a Conſideration of thoſe common Principles of Nature in which all Mankind agree, however diſtinguiſhed from one another in their moral or political Capacities: according to thoſe Words of the Prophet *Malachy* in his 2*d.* Chapter and 10. *ver. Have we not all one Father? hath not one God created us?* For doubtleſs ſo near a Relation as that is, muſt be eſteem'd ſufficient, not only to recommend, but to ground the aforeſaid Practice upon. Purſuant hereto 'tis remarkable, that *Solomon* at the great and

ſolemn

Digitized by Google

ſolemn Dedication of the Temple made Supplication to God that he would be pleaſed to receive the Prayers of all that ſhould in any Place whatſoever call upon him, tho' they were Strangers and not of our Nation, 1 *Kings* 8. Chap. 41, 42, 43. *verſes.*

Beſides the aforementioned, there are other occaſional Forms made uſe of, particularly, on the Feaſts of the New-Moon, and the great Day of Expiation, which I chooſe next to take notice of, becauſe of their Affinity with thoſe immediately preceding. They are to this Effect; *Let thy Fear and Dread, O Lord, be over all the Works of thine Hands; let all thy Creatures ſerve and worſhip thee, and be united into one Society and Fellowſhip, that they may bow down to, and adore thee with Faithfulneſs and Sincerity.* Again, *Do thou, O God, and God of our Fathers, eſtabliſh thy Throne over the Face of the whole Earth; make thy Face and thy Glory to ſhine upon all the Inhabitants thereof; let all thy Creatures acknowledge thee their Maker, and every living Thing magnifie thy holy Name; and may thy Kingdom be ſet up over all the World.* Further alſo, in our daily Prayers we beſeech God Almighty to grant that all the World may be repleniſhed with the Riches of his Bounty and Liberality; and this three Times a Day.

There are yet other occaſional Forms of Prayer appropriated to our Faſts, whether Publick or Private. Thoſe of a publick Nature are firſt, That which was inſtituted for the Deſtruction of the City of *Jeruſalem* by the army of the *Chaldees* under *Nebuzaradan*,

Je-

Jeremiah 39. 8. Secondly, For the Deſtruction of the Temple, 2 *Kings* 25. 9. Thirdly, For the Murther of *Gedaliah* the Son of *Ahikam*, recorded in the ſaid Book and Chapter, and *ver.* 25. as alſo *Jer.* 41. 2. Fourthly, For the Approach of the *Chaldean* Army to beſiege *Jeruſalem*, *Jer.* 39 1. Theſe *Faſts* are reckoned up in this ſame Order by the Prophet *Zachary* in his 8*th.* Chapter and 19. *ver.* under the Names of the *Faſt of the Fourth Month, and of the Fifth, and of the Seventh, and of the Tenth, with* a promiſe *that they ſhould be to the Houſe of* Juda *Joy and Gladneſs, and cheerful Feaſts.* Beſides which is a Faſt inſtituted by *Eſther* and *Mordecai* in the Days of *Ahaſuerus*, on Occaſion of *Haman's* Procurement of a Decree for the Deſtruction of our whole Nation, *Eſther* 9. 31. Now in reference to each of theſe, there are peculiar Offices; as to that for the Murther of *Gedaliah*, together with the Prayers of Humiliation for that horrid Fact, (in which we beſeech God to be Merciful to us, and not to require his Blood at our Hands) we read the Sections of Scripture wherein that tragical Hiſtory is recorded. Such is alſo our Practice with Relation to the *Faſts*, the Fourth of which is expreſly commanded to be obſerved in *Ezekiel* 24. 2. *Son of Man, write thee the Name of the Day, even of this ſame Day: The King of* Babylon *ſet himſelf againſt Jeruſalem this ſame Day*; and all have been with their reſpective Solemnities kept up by our whole Nation in their ſucceſſive ages to this Day. Thoſe *Faſts* that are of a private Nature, are either,

1*ſt*,

Digitized by Google

1ſt, Such as reſpect any particular Congregation, who being under Apprehenſion of Danger, or labouring under ſome preſent Calamity and Diſtreſs, do therefore appoint Prayers ſuitable to their reſpective Neceſſities, wherein they Addreſs to God Almighty for Relief and Deliverance. Or, *2dly*, They are ſuch as any private Man accordingly as the Exigence his Affairs ſhall require, may appoint for his own particular Occaſions, when with Prayer and Supplications he makes an humble Acknowledgement of his Sins, and implores the Divine Mercy for Pardon of them.

Further yet, there are ſeveral other occaſional Forms, which I can but very Briefly touch upon: As in Caſe any one be dangerouſly Sick and weak, any Woman be in the great Peril of Child-birth, if they apply to the Congregation deſiring their Prayers for them, there are peculiar Set-Forms ſuited to all ſuch Emergencies. There are alſo Offices appointed for Viſitation of the Sick; for Burial of the Dead; for Solemnization of Matrimony; and for the Adminiſtring of Circumciſion: All which are celebrated with all proper and agreeable Solemnity. In ſhort, we have certain Forms of Praiſe and Thankſgiving, in which we bleſs and magnifie God's holy Name, for giving us ſuch or ſuch a Precept, and enabling us to perform it according to his Will. Having thus far briefly repreſented what occaſional Set-forms are received amongſt us, I ſhall conclude my whole Deſign with a general Remark or

two,

Digitized by Google

two, pertinent to the ſubject Matter in Hand.

Whereas God Almighty is the Lord and Governour of the Univerſe, as having by Right of Creation the ſupreme Dominion over all Creatures: 'Tis plain that the Sons of Men can have no Claim or Title to any of them, without his previous Allowance. And therefore is every Man obliged to ſeek by Prayer and Supplication an Intereſt to uſe them for the ſupply of his Wants and Neceſſities: Neither is his Ingratitude to be excuſed, if, when he hath made uſe of the Riches of God's Bounty and Liberality in any Sort, he neglect the neceſſary Return of Praiſe and Thankſgiving. And therefore that Opinion conſtantly received among us, (which we took notice of in the Entrance to this Diſcourſe) muſt be allowed by all the World; *viz.* that whoſoever uſeth the Creatures without previous Interceſſion, and ſubſequent Thankſgiving, is chargeable with Theft or rather Sacrilege, inaſmuch as he invades Gods Soveraign Right and Title to the Diſpoſal of his Creatures, and ſets up for Propriety, when he is at beſt but a precarious dependant Being. On the other Hand, the Uſe of every Creature appointed for Food and Suſtenance is freely allowed us, and nothing is unlawful when ſanctify'd with Prayer and Thankſgiving

The ſecond Thing I would have to be remarked is, that tho' in all our *Offices of Devotion* we generally uſe the *Hebrew* Tongue, becauſe it is generally underſtood thro' the great

great Care that is taken for the Inſtruction of our Children in it; yet have we *Verſions* into other Languages for the Uſe and Edification of ſuch as are ignorant of the *Hebrew*; as judging it impoſſible for Men to pray with inward Affection, and a ſerious Attention, without underſtanding the Subject of their Prayers; but how they ſhould underſtand this, whilſt their Offices of Devotion are in an unknown Tongue is altogether inconceivable.

Chap. V.

Of the Schools amongſt the Hebrews.

THE Neceſſity as well as Uſefulneſs of Schools for the Inſtruction and Education of Youth, is ſo apparently manifeſt, that, in the Opinion of our Doctors, Mankind could ſcarcely ſubſiſt without them; becauſe, otherwiſe Men could neither preſerve the Dignity of their Nature, as reaſonable Creatures, nor have any Thing but their outward Shape, to diſtinguiſh them from Brutes, as being deſtitute of thoſe Accompliſhments of the Mind, which principally conduce to that End: Which Accompliſhments proceed originally from God Almighty the Author and ſupreme Giver of all Excellencies whatſoever; and can be preſerved by no other ordinary Means than by being conveyed from one to another in ſettled Method of Inſtruction,

Digitized by Google

ction, which is the general Deſign of the Inſtitution of Schools. Hence we find that our firſt Parent was endowed with an extraordinary Meaſure of Knowledge by the bountiful Inſpiration of his Maker, whereby he was enabled to give Names to all Creatures agreable to their reſpective Natures; and which we may juſtly preſume he took all poſſible Care, at leaſt as far as was neceſſary, to tranſmit to his Poſterity. And tho' it could not be ſupported in all the Advantages with which it had been delivered, yet did it more or leſs appear in all the ſucceeding Generations, and diffus'd it ſelf proportionable to the Increaſe and Propagation of Mankind; and ſo gave conſtant Birth to New Schools. *Cain* indeed applyed himſelf chiefly to the Invention of Mechanical Arts, and his ſordid covetous Temper diveſted him from more ingenious Studies; however this did not hinder him from Communicating ſome uſeful Pieces of Knowledge to the World. But his younger Brother *Seth*, as he differed from him very much in Principle, ſo he betook himſelf to different Purſuits: He inſtructed his Poſterity in vertuous Practiſes; and encouraged them by his own Example: He was skilled in Aſtronomy, and taught his Children the Secret of Acquiring a Reputation in that Science: That he erected Two noble Pillars for the Preſervation of that Knowledge which he had arrived to, which ſhould ſtand the Shock of an univerſal Deluge, as well as Conflagration, foretold to him by his Father *Adam*, is ſo well known to the Learn'd

that

that I shall forbear to mention it here, Nor shall we need to assert, that this Design had the desired Success, tho' *Josephus* is positive, that one of them was extant in his Time. However, this we may say, that Learning was propagated in *Seth's* Posterity, and was preserved in the Person of *Noah* and his Family, in the Time of the universal Deluge.

And here a new World begins, with which we shall find, that Learning kept Pace and spread it self amongst the Posterity of *Sem*, who is generally believed to have formed the first regular School, and to have set up some special Places for the Profession and Propagation of Learning.

To this purpose 'tis observable; that, whereas *Noah* in blessing his Son *Japhet*, says that he shall dwell in the Tents of *Sem*, several Expositors understand this of the *Schools of Sem*; which were also famous in the Days of *Rebecca*. For whereas 'tis said, that she, when the Children struggled within her, went to enquire of the Lord, the *Chaldee-Paraphrase* expounds it, *She went to the Schools of Sem the Great.*

These Schools were afterward continued and supported by *Heber* (a Man so considerable, that the *Hebrews* took their Name from him) as we are informed by that Assertion of our Doctors, *viz. that* Jacob *studied in the Schools of* Sem *and* Heber; and by Consequence were standing in the Time of the Patriarch *Abraham*, whose great Abilities and Proficiency in Learning we are lead next to consider. Concerning him, 'tis observable,

Digitized by Google

that notwithstanding all the Disadvantages of Birth and Education, yet he raised himself to a wonderful Eminency in all Parts of useful, (particularly Divine) Knowledge. He shook off the prejudices of Education, and fully discovered the Sotishness of that Idolatry and Superstition which had overspread his Native Country, and by a great Sagacity promoted by his *Contemplation* of the *Heavenly Bodies*, and the wonderful *Harmony* of the *Works* of the *Creation* in general, assisted with the singular Blessing of Heaven, he came up to the Knowledge of the great *Creator*; forsook his Country and abominable Religion, and became a Zealous promoter of the *Worship* and *Service* of the true *God*, which he not only faithfully professed and adher'd to, but endeavour'd by publick Preaching to instruct others in. In which glorious Design, we are assur'd he met with good Success. For whereas 'tis said, that he remov'd the Souls that he had gotten, the *Chaldee Paraphrase* interprets this *of the Souls that he had subdu'd to the Law of his God*; and other Expositors, *of the Souls which he had proselited and converted to his Perswasion.* An Interpretation so much the more probable, for that we may observe how *God* says of him, I know that he will command his *Children*, and his Houshold after him, and they shall keep the way of the Lord. Which we shall take for granted was accordingly done, though little mention be made thereof in Scripture, and we can only argue from remote Probabilities as where it is said, that

Jacob

Digitized by Google

Jacob journy'd to *Succoth*, and built him an Houſe, that is, as *Philo* renders it, *an Houſe and Tents to the Lord*; in the *Chaldee*, *an Houſe of Learning*; as alſo where it is ſaid of *Joſeph*, that he taught *Pharaoh*'s Senators Wiſdom, that is, imparted Knowledge to them: This I ſay, we ſhall take for granted was accordingly done by the Poſterity of *Abraham*, till the Times of *Moſes*, even during the Captivity in *Egypt*, though with leſs Advantage, becauſe with leſs Freedom than afterwards. For when it had pleaſed *God* by the *Miniſtry* of *Moſes* to work out their *Deliverance* from the *Houſe of Bondage*, he gave them Laws and Ordinances by the Hands of the ſaid *Moſes* to be communicated orderly to *Aaron*, and by him to the *Elders*, and laſtly to all the People of *Iſrael*, with a particular and expreſs Command, to teach their *Children* the ſame.

That therefore they might be the better enabl'd to comport with this Command, divers Schools were erected and cultivated in after Times with ſo great Zeal, that no conſiderable Number of our Nation ſettled at any Time or Place into a ſtanding Community without appointing ſome publick Teachers and publick Schools: Inſomuch that every particular Congregation in particular Places was oblig'd to take care of furniſhing out ſuch a Place of publick Education; and whatſoever ſufficient Number of them neglected this, made themſelves thereupon liable to an *Anathema*. This we ſhall endeavour to make out, ſo far as our Bre-

Digitized by Google

vity will permit, by a particular Enumeration of such *Schools* as are either expresly mention'd, or lightly hinted at in Scripture till the Times of the *Babyloniſh Captivity*; from whence we ſhall only take Notice of ſuch as were in after Ages moſt flouriſhing, inſiſting upon the Teſtimonies of *Authors* of unqueſtionable *Credit* and *Reputation* among us.

And for the better Intelligence of what is ſaid, we are to obſerve, that whereas *God* did command *Moſes* to appoint and chooſe Seventy of the *Elders*, Men of Wiſdom, Underſtanding, Integrity, and all the Qualities that enable one to judge and teach, to aſſiſt him in the Government, and inſtructing the People, he accordingly choſe and appointed them, and he being the Chief over them, conſtituted a *Senate* or *Conſiſtory* of Seventy One; which, by way of Excellence, was called the *Great Conſiſtory*, and of late, by that of *Sanhedrin*. They were the Fountain and Source of *Wiſdom* and *Learning* to the whole Nation, being inveſted with all manner of Juriſdiction in all Things. They had Power to appoint and depute leſſer *Conſiſtories* of Twenty Three, Two of which kind were in *Jeruſalem*, the One at the Door of the Court before the Temple, the other at the Door of the Mountain of the Temple; and one in every City throughout all *Iſrael* where there were a hundred and twenty *Houſholders*, who had likewiſe the Power to teach and inſtruct the People in their reſpective Diſtricts, and to approve of, and promote leſſer *Schools*, to judge and to anſwer any

Queſtion

Queſtion that might be propoſed to them, concerning the true Senſe and Interpretation of Scripture, and in point of more difficult Reſolution, they were oblig'd to apply themſelves to this *Great Conſiſtory*, which was conſtantly held at *Jeruſalem*, in the Pav'd Chamber near the Temple. This Conſtitution firſt gave Birth to our regular *Schools*, and laſted till the Deſtruction of the *Temple*, and ſometime after.

The *Firſt* School we ſhall take Notice of (ſuppoſing always notwithſtanding that theſe Places of Publick Education were kept up by *Joſhua* and the ſucceeding Judges, till *Samuel*'s Time; of which alſo we have an Inſtance in *Deborah*; for whereas 'tis ſaid of her, *Judg.* 4. 5. *That ſhe judged* Iſrael *under the Palm-tree of* Deborah, *between* Ramah *and* Bethel, the *Doctors* explain this, of her publick Inſtruction of the People, as in a *School*) is that of *Naioth* of *Ramah*, where *Samuel* preſided, and inſtructed the People, both in Matters of Policy, in which Reſpect he was their Judge, and in Matters of Religion, as their *Doctor* or publick *Teacher*. Hence is it, that our *Expoſitors* by the Company of Prophets, generally underſtand the Scholars under his Charge and Tuition (*vid.* 1 *Sam.* 19. 18, 19, 20.) and by the Word *Naioth*, a publick School. And indeed this is very agreeable to his *Character*, who bent his whole Study, and employ'd his beſt Endeavours toward the reſtoring of our *Polity*, both *Civil* and *Religious*, to its primitive Luſtre, which had been long in a declining Conditi-

Digitized by Google

on, and very much impaired: And this he happily effected.

Secondly, The next considerable Place of publick Teaching that falls under our Consideration is the College or School of *Jerusalem*, mention'd in 2 *Kings* 22. 14. where we are inform'd, that *Josiah* upon hearing the *Book* of the *Law*, presented and read to him by *Halkiah* the Priest, and reflecting upon the manifold Corrruptions of the *Church* and *State* in his Time, rent his Cloaths, and sent to enquire of the Lord, that is, as it follows, sent some special Messengers to *Huldah* the Propheteſs who was then in the forementionʼd College, and in conferring with whom, they were instructed in the Will of the Lord. Whether she was the supreme Teacher, is not material to our Purpose, this being evident that there was in her Time a College or publick School in *Jerusalem*.

Afterwards *Jehoshaphat*, movʼd by the same Consideration, I mean, that of the numerous Corruptions of the Church and State in his Reign, appointed not only Schools in the Chief Cities, but also in all Parts of his Kingdom, and dispatchʼd some eminent Men for Teachers, who should every where instruct the People in the true *Worship* and *Service* of *God*; as we learn from 2 *Chron*. 17. so that here we shall not need to mention Particulars, where the appointment was so universal.

From the Time of this good Prince, till the *Babylonish* Captivity, the Schools did flourish

flouriſh or decay according as they were encourag'd and ſupported by *Good*, or diſcountenanced by *Wicked Kings*; and according as the State did flouriſh in Peace and Tranquility, or was diſturb'd by Wars and Tumults. The School of the *Prophets* over which *Eliſha* preſided, was ſo well ſtock'd, that we find in the 2 *Kings* 6. 1. Application made to him for enlarging the Buildings, which were repreſented to him as too ſtraight, and which he alſo comply'd with, and encourag'd the *Work* by his perſonal Aſſiſtance, even to a Miracle, *ver.* 6. And notwithſtanding that the Time of the Seventy Years *Captivity*, brought our Nation under Diſadvantages, as to the Adminiſtration of *Civil Matters*; yet we are certainly aſſur'd, that *God Almighty* provided ſo well for his *People*, in thoſe their greateſt Difficulties, that they were always furniſh'd with *Prophets* and *Teachers*, whoſe peculiar Province it was to preſerve the true *Worſhip* and *Religion* receiv'd from their *Anceſtors*, amidſt all the greateſt Exceſſes of *Idolatry* and *Superſtition*; inſomuch that nothing was at any time enjoyn'd the whole *Nation* by the *Kings* of *Babylon* which claſh'd with their *Profeſſion*; and ſome *Royal Edicts* were publiſh'd in their Favour; ſo that they had always the *Freedom* of their own Law, and in all probability the Streights they were then reduced to, put them upon all neceſſary and uſeful Expedients for the Preſervation of them. Amongſt which, we may juſtly rank as the Principal, that care which was uſed for the

Inſtruction of Youth, and conſequently, hence we may infer the Neceſſity of *Schools*, whereby that Inſtruction might be promoted.

During the Time of the Captivity in *Babylon*, *Daniel* had acquir'd ſo great a Reputation for *Wiſdom* and *Learning*, that he was conſulted by King *Nebuchadnezzar* about that Viſion of his ſo very conſiderable in its Event, and gave him the Interpretation of it, which all the *Wiſe Men* of his *Kingdom* had in vain attempted to make known to the King, *Dan.* 4. And this his Reputation was mightily enhanced by the great Service he did *Belſhazzar* in an Affair of the ſame nature as to its Conſequence with the former, *Dan.* 5. Now 'tis not conceivable, how this Prophet could attain to ſo high a pitch of *Wiſdom* and *Knowledge* without previous Inſtruction, nor how that could be had without ſome Places of publick Education: And therefore hence we may conclude, that *Schools* were kept up and ſupported in thoſe Days.

Afterwards, when it pleaſed *God* to deliver his People out of Captivity, the *Schools* began to flouriſh again, in proportion to the Church's Proſperity. For when *Cyrus* (according to *Iſaiah*'s Propheſie concerning him, in his 44th and 45th *Chapters*, an hundred Years before this Prince was born) had publiſh'd his *Royal Edict* for rebuilding the Temple of *Jeruſalem*, and the People of the Captivity had return'd to their own Land, with deſign to ſet about this Work; we find that by the Interpoſition of their Adverſaries,

saries, whose Service was not accepted in the Building, a Stop was for some time put to it, by a Decree of *Artaxerxes*, surnam'd *Longimanus*. But *Darius* commonly call'd *Nothus*, otherwise the *Syrian*, having reinforced the Decree of *Cyrus*, and this also being further'd by *Artaxerxes Mnemon*, *Ezra* undertook the Pious Work, and by an unwearied Diligence brought it to Perfection. *Ezra*, I say, who by some, is thought to be the same with *Malachi* the Prophet, (for whereas 'tis said *Mal.* 1. 1. *The Burthen of the Word of the Lord to* Israel *by the Hand of* Malachi, the *Chaldee* Paraphrase adds, *who is called* Ezra *the Scribe*;) and whose Accomplishments were very extraordinary. He is Characteriz'd to have been a ready Scribe in the Law of *Moses*, and was a Person of very great Abilities, which qualified him to digest the Holy Scriptures into the Order and Method in which they now appear, and to add the Punctations which are used at this Day, and of no less Integrity; for he prepared and disposed his Heart to seek the Law of his God, and to do it; and (which is most to our present purpose) to teach in *Israel* Statutes and Judgments, *Ezra* 7. In his Time was instituted the great Synagogue (consisting of a hundred and twenty Elders) whereof he was a principal Member, and which was continu'd till the Days of *Simeon*, surnam'd the *Just*, who was one of this Number, and the same who receiv'd *Alexander the Great* upon his Approach to *Jerusalem*, in the Course of his Victories. And not-

notwithstanding that no School was afterward kept up under this *Character*; yet several famous ones both in these and succeeding Ages, were all along maintain'd with agreeable Lustre; particularly, those of *Javne*, *Tiberias*, *Sipora*, and many more, which were all situated in *Judæa*, and over which, constantly presided the most Famous and Learned *Doctors*: In which Rank we may justly place those Two eminent Men *Hillel* and *Shammai*; who, though they differ'd in some inferiour and less considerable Matters, did yet both retain the necessary Fundamentals, and were perfectly agreed in the main.

Thus Learning flourish'd in *Judæa* (tho' not neglected in *Babylon*) and was promoted and cultivated therein till the Days of *Judas*, surnam'd the *Holy*, who was Author of the *Mishna*. But after his Decease, or as others say, a little before, Two of his principal Scholars departing from *Judæa* into *Babylon*, erected Schools, and drew after them the greatest part of the *Doctors*; though neither is it probable that *Palestine* was even then destitute of Learning; nor, that the Schools were quite shut up, the contrary being asserted by the *Talmudists*.

Now the principal Schools in *Babylon*, were those of *Nahardea*, *Sora* and *Bumbeditha*, though I know some are of Opinion that the Foundations of the first, *viz.* that of *Nahardea* were laid by the People of the *Captivity*. But this we may affirm with greater Certainty, that these Three *Schools* flourish'd

flouriſh'd in *Babylon*, till the Year of the World 4797 as appears from the Names of the Chief Rulers and Doctors reſiding there preſerv'd in the Chronicles of our Nation.

About this Time our Nation being diſperſed all over the World, theſe Schools ceaſed. But in what part of the Earth ſoever a competent Number met and ſettled into a Community (as they did whereſoever they could have that Advantage) ſtill their principal Care, and the firſt Thing they did was to erect Schools; many whereof, have been heretofore of Credit and Renown in divers Countries of *Europe*, viz. *Spain*, *Portugal*, *Germany*, &c. and ſeveral are at this Day eſtabliſh'd in the *Turkiſh* Dominions, *Barbary*, *Perſia*, and generally whereſoever they are allow'd to ſettle. Of the ordering and managing of theſe Schools under their modern Conſtitution, take the following Account.

We have already ſaid, that whereſoever a competent Number of thoſe of our Nation, were ſettled into a ſtanding Community, the firſt thing they took care of, was the Erection of a publick School. Now this according to the greater or leſſer Number of thoſe that were to be inſtructed, was always greater or leſſer, and was to be maintain'd by a publick Fund ſettled for that Purpoſe.

Theſe Orders are kept up under the Modern Conſtitution, with all poſſible Exactneſs and Fidelity; ſo that if any of the leſ-

Digitized by Google

ſer Towns refuſe to comply with them, the greater Cities have Power to excommunicate them, and never revoke their Sentence till they have forced them to it. And indeed ſuch is the Strictneſs of our Modern Diſcipline in the Matter of Inſtruction and Education, that every *Maſter* of a *Family*, who cannot have the Advantage of a publick School, is oblig'd to maintain a *Maſter* at his own private Charges, till his *Children* be out of the *lower Forms*, and have by their Proficiency in Learning qualified themſelves for the *higher Schools*. For the due ordering of which Schools, and that they may anſwer the *Deſign* of their *Inſtitution*, in being ſerviceable to the publick Neceſſities, Two of the Chief Men in every *Synagogue*, are appointed yearly about the Day of Pentecoſt, whoſe Buſineſs it is to take care of their reſpective Schools. To which end they oblige themſelves once every Day to viſit them, and to ſee that both *Maſter* and *Scholars* perform their reſpective Duties, and for the greater Encouragement of the latter, theſe *Governours* meet ſeveral Days before they proceed to a new Appointment, and publickly examin them, in which Examination, they that acquit themſelves well, are publickly rewarded. The Governours are likewiſe to take Care that the Youth in the Synagogue perform their Devotion Solemnly and regularly, and have Power to correct any Party offending in this Kind, by ſuitable Puniſhments, tho' gentle Methods are generally purſued, it being thought moſt agreable

able to treat Youth with Sweetneſs and a Kind of Condeſcenſion to their Weakneſs.

Next to the Governours, 'tis not improper to conſider Maſters of Schools, and what *Qualifications* were requiſite for their *Charge*. Concerning them therefore we may obſerve, that it is required, not only that they ſhould be Perſons of good Parts and intellectual Abilities, but likewiſe that they ſhould be of known Probity and Integrity; that ſo their Lives comporting with their Doctrine, they might be able to inſtruct both by Precept and Example. Alſo 'tis requir'd that they ſhould not uſe Severity, nor indeed any rough Methods of Correction, unleſs where they are altogether neceſſary, and that only for a Terrour to others, not to gratifie their own Hatred, or any other indecent Paſſion. As to the Scholars, it is expected from, and required in them, that they ſhould be of an humble and docible Diſpoſition; that they ſhould behave themſelves with Modeſty and an agreeable Reverence to their Teachers; and be every Way qualified by Virtue and good Manners to reap the Benefits of the Inſtruction, neither following the Bent of their Paſſions, nor addicted to any vitious Purſuits; the Maſter being obliged to fortifie their Minds with honeſt and laudable Diſpoſitions againſt all ſuch Impreſſions; And if either for want of natural Sagacity or ſufficient Induſtry any one is found incapable of riſing to a ſufficient Pitch of Learning, he is took off from his Studies and obliged to betake himſelf ſome meaner employment, it being thought

thought inconsistent with the Honour and Dignity of the Law to be handled by Persons of mean Abilities. 'Tis a Rule with us, that no Child be admitted into our publick Schools under six Years of Age, and some, not before they are seven; a just and due Regard being always had to the Vigour or Weakness of their Constitutions; and then after they have been accustomed to some principal Texts of the Law (as *viz.* *Hear O* Israel *the Lord our God is one Lord*, &c.) by their Parents Care over them, so as to be able upon Occasion, readily to account for them. Upon their first Admission, they are to be instructed in the Law of *Moses*, to be taught the Text and Historical Passages of it, together with the Writings of the Prophets, it being thought most proper, that their first Advances in Learning should be bottom'd upon the same Foundation with their Religion, that so both may grow up together. After this, they are to proceed to the Oral Law, or the *Mishna*, whereby they are to be instructed in the litteral Sense and meaning of the written Law; with the Text whereof they are already acquainted. Sometimes also for the Exercise of their Wit, and for Tryal of their Accuteness, the Masters use to propound Allegories and Parables to them, under which, is always couched some pertinent and highly significant Piece of Knowledge, and oblige them to find out the Allusion. This Method of Instruction, has been all along practised both by Philosophers and Poets, especially in the Eastern Parts of the World,

as

Digitized by Google

as Hiſtory does abundantly inform us. After they have made an agreable Proficiency in theſe Studies, they advance to Logick, thereby to qualifie themſelves for the due Exerciſe of their Reaſon, in diſcerning the proper Conſequences of Things from their immediate or remote Principles, in forming a true Judgment of their Connexion or Diſagreement, and thereby fortifying their Minds againſt Erroneous and Sophiſtical Impreſſions. Their Judgments being thus ſettled, and by Age and Experience ſufficiently matur'd, they betake themſelves to the higher Forms, and apply themſelves to Natural Philoſophy, and ſome Part of the Mathematical Science, and laſtly, (if their Inclinations will carry them ſo far) to Metaphyſicks; in a Word to every Part of uſeful Knowledge. However, there are not many that arrive to theſe Heights: As to Natural Philoſophy, this is to be learned from the 1*ſt* Chap. of *Gen.* upon which Account it is called the Study of the Work of the Creation, which being incumbred with great Difficulties is not wont to be publickly explained, but only in private to the Party that deſired it. As for Metaphyſicks, neither is this Study to be otherwiſe attained to, it being grounded upon the firſt Chap. of *Ezekiel*, which is looked upon as no leſs Difficult, and therefore not to be explained but with the like Caution.

The Number of Scholars under the Care of one Maſter, is 25, and this compleateth a School: But, if the Number increaſe to forty, then the Maſter is oblig'd to take an

Aſſiſtant

Assistant; to the End they may be the more carefully educated. If they exceed this last Number, either another Master is to be appointed in the same School, or else another School is erected. This is to be understood of the younger Sort, whose tenders Years require that an extraordinary Care and Diligence should be used towards them. Otherwise, and in our greater Schools, the Number of Students is not precisely determinable; they amounting sometimes to 3 or 400. and may be more or less, according as the Places where the respective Schools are situated, are more or less Populous. In these the Masters read in Quality of Professors, and therefore address themselves to all their Auditors at once, and consequently there is no need, as in those of the lower Forms, of a particular Application. In this also the Master is placed in a Chair on an Eminence above his Auditors, who are seated round about him and receive his Doctrine with all possible Attention. They have the Liberty to put what Questions they please to him, if they arise out of the Subject of his Discourse, (otherwise they are not allowed to speak) and that to be done orderly one by one. There is also an Interpreter appointed, who is to repeat what the Master delivers for the Benefit and Instruction of those, that are at so great a Distance, that they cannot hear with sufficient Advantage. Sometimes the Master proposes a Piece of Sophistry with Design to exercise the Skill of his Auditors, by trying whether they discover it to be such or not.

The

The Scholars of inferiour Rank are conſtantly kept to Duty; only they are allowed a Liberty on the Eves of the Sabbaths and other Feſtivals, on the former whereof they have no new Leſſon, but are oblig'd to a Repetition of what they had learned all the Week before.

We have before took Notice of that modeſt and Reverential Behaviour in general, which the Scholars are to expreſs towards their reſpective Maſters; to which we ſhall only add that they are oblig'd to pay Honour and Deference to them in the ſame Meaſure, and to the ſame Degree as to their Parents, upon which Account, they are not allowed to call them by their own Names, but by that of Maſter. And indeed ſo high an Eſteem and Veneration is every where maintained towards the Doctors, that they challenge a great Reſpect purely on Account of that Character, ſo that neither Age nor Quality wholly exempteth any Man from paying it. And becauſe they are uſually called Elders, notwithſtanding they may be otherwiſe very young, therefore is it thought Matter of Duty to give them due Reverence, according to what is commanded *Levit.* 19. 32. *Thou ſhalt honour the Face of the old Man.* And here it may not be amiſs to obſerve that it is looked upon as very Criminal, if any Perſon duly qualified refuſe to be Teacher, in as much as he hinders the Progreſs of the Law; as on the otherſide if any one of mean Abilities, or however before he have arrived to a competent Pitch of Knowledge, ſhall take upon

Digitized by Google

him to judge and to interpret the Law, he is cenſured as a wicked, raſh and proud Man, becauſe he extinguiſheth the Light of the Law, and deſtroyeth and lays waſt the Vineyard of the Lord of Hoſts: and of ſuch the Wiſe-Man ſpeaks elegantly in calling them Foxes, *the little Foxes that ſpoil the Vines* Cant. 2. 15. Now to the End that none may be admitted to teach publickly who are not every Way qualified, as to their Intellectuals, Proviſion is made that no Perſon ſhall become a Teacher, unleſs he be not only approved by the chief Maſters in the Place where he deſigns to open his School, but alſo have taken the neceſſary Degrees required to fit him for that Charge. Which Degrees are conferred by giving the Party deſirous of them ſuch or ſuch a Title before the Congregation, and a Power of Teaching or interpreting the Law, and Authority of impoſing Mulcts and Penalties upon the Refractory and Diſobedient. This is generally accompanied with laying on of Hands upon the Party ſo dignified, (tho' the Title is valid without that Ceremony) and then he is took by the Hand and placed in a Chair appointed for that Purpoſe. In ſome Places a Book of the Law is put into his Hand, after which, he is proclaimed a Teacher or Doctor. Theſe Titles are ſo different in different Places, that it were endleſs to recount them all; The moſt general and beſt known is that of *Rabbi*; tho' it muſt be acknowledged withall, that Titles are but of a late ſtanding, becauſe whilſt our Nation flouriſhed in its Laws

Laws and Polity, and Teachers were appointed by the great Council at *Jeruſalem*, every Mans proper Name was eſteemed the beſt Title, nor was any other conferred. The Laying on of Hands, inveſted the Party with a ſufficient Power to exerciſe his Abilities. And as this practiſe obtained all along in the Time of the old Prophets, ſo is it grounded upon that Text *Deut.* 34. 9. *And* Joſhua *the Son of* Nun *was full of the Spirit of Wiſdom, for* Moſes *had laid his Hands upon him.*

And thus much of our Schools in general; which we have conſidered from their firſt Original down to their preſent Conſtitution in theſe our Days; and have all along pointed out what Advantages or Diſcouragements the Learning taught in, and propagated by them, met with, during the many and various Revolutions of the *Jewiſh* State. This we have endeavoured to do with all poſſible Brevity and Perſpicuity, and we hope with a juſt Exactneſs. Much more might have been added upon this Subject as the intelligent Reader will eaſily perceive if he pleaſes to reflect that we have only pointed at ſome Heads, which are capable of being very much improved and enlarged upon. And for this we ſhall not Court excuſe. However, it will not be improper to give a Brief Relation of the moſt eminently Learned Men of our Nation, of the ſeveral Ages in which they flouriſhed, together with a Catalogue of their Writings, and particularly what Character the reſpective Authors bore; ſo far as that

Digitized by Google

ſhall appear neceſſary to our preſent purpoſe. And firſt of the great Work of the *Miſhna*, which is the moſt ancient and venerable that will fall under our Conſideration at this Time. Now this contains an Account of all thoſe Doctrines and Practiſes which were delivered by *Moſes* himſelf, and continued and preſerved to Poſterity by oral Tradition; and that by ſeveral great and eminent Perſons till the Time of the Foundation of the ſecond Temple, *viz.* till the Year of the Worl (according to our Computation) 3413. and 347. Years before the Birth of Chriſt.

In this Period the great *Synagogue* flouriſhed, being ſupported by ſome Prophets and other worthy Perſons, ſuch as *Haggai*, *Malachi*, *Zorobabel*, *Mordecai*, *Ezra*, &c. who had received the Traditions current amongſt them from the preceding Prophets. Here obſerve, that the firſt Man named under each Period in the following Relation, was the Preſident or Ruler of the great *Sanhedrin*, and the next in order his Vice-gerent. The laſt of this great Synagogue, *viz.* *Simeon* ſurnam'd the *Juſt*, was Preſident of the next great School in the Year of the World 4845 and before Chriſt 815. who is the firſt of whom mention is made in the *Miſhna*. Concerning whom it may not be improper to obſerve that the ſaid *Simeon* was the ſame who is otherwiſe called *Iddo* or *Jaddus* the High-Prieſt, who met *Alexander* the *Great* upon his approach to *Jeruſalem*; from which Time the *Æra*, commonly us'd in Bills and Bonds, took Place and obtain'd amongſt us.

In

In the next Period we find *Antigonus Sochotenſis* that is in the Year of the World, 3460. and before Chriſt, 308 of whoſe Scholars was *Sadoc*, who by perverting and abuſing his Maſters Doctrine gave birth to the heretical Opinions of the *Sadducees*, touching the Reſurrection, and Rewards in a future State: For whereas *Antigonus* taught that we were obliged to ſerve God out of pure Love, and not out of a Proſpect of being rewarded by him, *Sadoc* inferred from thence that there ſhall be no Rewards in another Life, nor conſequently any Reſurrection from the Dead.

In the fourth Period, which falls in with the Year of the World, 3500. and before Chriſt, 260. we have *Joſe Ben Joezer*, and *Joſe Ben Johanan*, as alſo *R. Eleazar* the High-Prieſt, who ſent the 72. Elders to *Ptolomie* to be employed in the Tranſlation of the Bible.

To theſe ſucceeded in the next Period, *viz.* in the Year of the World, 3059 before Chriſt 251. *Joſhua* the Son of *Perechias*, *Johanan* the Son of *Matthias* the High-Prieſt; and *Nittai* the *Arbelite*.

After theſe flouriſhed in the ſixth Period, *i. e.* in the Year of the World, 3621. before Chriſt 134. *Judah* the Son of *Tabbai*, and *Simeon* the Son of *Sattah*.

In the ſeventh Period, *viz.* in the Year of the World, 3722. before Chriſt 38. the Rulers were *Shemaiah* and *Abtaleon*, who were not *Jews* originally but proſelytes, and deſcended from King *Sennacherib*, as upon the Strength of Tradition is generally believed.

Digitized by Google

The next Period falls in with the Year of the World, 3728. before Chriſt 32 in which the Two eminent Doctors *Hillel* and *Shammai* flouriſhed, as alſo *Jonathan ben Uziel* the famous Author of the *Chaldee* Paraphraſe upon the *Pentateuch*, and ſome other Parts of the Bible, together with *R. Nehunnias* the Son of *Kannah*, who writ a profound and elaborate Diſcourſe of the Cabbala or Scripture-Myſteries, entituled *Sepher-Habbahir*, of which only ſome Parts are in Print. He wrote likewiſe another Book concerning the *Tetragrammaton*, and ſome myſteries obſervable in other of God's holy Names. At this Time flouriſhed alſo *R. Hannania Ben Hezekia* who compoſed a Book entituled *Megillath Tannith*, wich gives an hiſtorial Relation of all the ſeveral Adverſities and Troubles that happened to our Nation, and of the miraculous Deliverances which were vouchſaved them, upon Account whereof Faſts or Feaſts were inſtituted, and this Work is inſerted in our *Talmud* next to the *Miſhna*.

In the ninth Period which falls in with the Year of the World 3768. and after Chriſt 8. Year, flouriſhed *Rabban Simeon Ben Hillel* the Elder, concerning whom it is obſervable, that he was the firſt to whom the Title of *Rabban* was attributed, which Title was ever after continued to the chief Ruler of the *Sanhedrin*, whereas before they were called only by their proper Names (as moſt excellent) without any other Character. Alſo *R. Johanan Ben Zachee* who lived above 120 Years, and bred up a great many Eminent

Digitized by Google

nent and Learned Men; as also *R. Haninah Ben Doza* who had a great Reputation for his Piety, and other very worthy Persons.

The next Period, *viz.* 3788. of the World, and of Christ the 28th is remarkable for the Translation of the great *Sanhedrin* from the Temple of *Jerusalem* to the School of *Jabne*, where Learning was attended with those Advantages and Incouragements, which during the Troubles at *Jerusalem* could not be expected. And here *R. Simeon.* the Second, the Son of *R. Gamaliel* began to preside in the Year of the World 3810. and of Christ 50 which was 18 Years before the Destruction of the Temple. Five Years after he was one of the Ten most eminent Martyrs, who suffered for their constant Adherence to their Religion.

Hitherto we have given a short Relation of those great and worthy Men that are mentioned in the *Mishna* till the Destruction of the Temple, from which Time we must begin a new *Æra*, and account for those famous in their respective Periods, who are therein mentioned till such Time as the said *Mishna* was commited to writing.

In the first Period which falls in with the Year of the World 3833. and of Christ 73. (after the Martyrdom of *R. Simeon*) *R. Johanan Ben Zacchee* retiring to *Jabne* was constituted Ruler of the *Sanhedrin* there; in which honourable Place he continued till the Day of his Death. At which time also flourished *R. Gamaliel* the Second, and succeeded

the aforesaid *R. Johanan Ben Zacchee*; as also *R. Eliezer* the *Great*, the Son of *Hircanus* who compos'd several Treatises, particularly one entituled *Orchoth Chaiim*, being a moral Discourse designed to promote the Government and Regulation of Mens Lives, according to the Rules of Virtue; which was printed at *Constantinople*, *Venice*, and *Cracow*, and another entituled *Perke Eliezer*, wherein he comprises the History of the World, deducing it down to the Time of *R. Gamaliel* the Second. This Book was printed at *Venice* in the Year of Christ 1544. I know there is another Book under this Name quoted by the Title of *Tzavaath R. Eliezer*, being of the same Argument with the first, and directed to his Son by Way of Legacy; which I have not seen indeed, but do verily believe it is the same with the first, under a different Title.

In the second Period which is in the Year of the World, 3840. of Christ 80. flourish'd *R. Akibah*, and presided over the *Sanhedrin*. He was a Proselyte and was generally believ'd to have been of the Posterity of *Sisira*. The following Treatises go under his Name, *viz. Othioth*, (i. e. the *Letters* of) *R. Akibah*, wherein he expounds Alphabetically the *Cabbala* or deep Mysteries of Scripture, Printed at *Cracow*. *Jetzirah* or *Sepher Jetzirah*, i. e. the Book of the Creation, a celebrated *Cabbalistical* Treatise; this, tho' Father'd on the *Patriarch Abraham*, (as the Title shews) yet was indeed writ by this *R. Akibah*, Printed at *Thienge* in the Year 1560. *Mechilta*, i. e. a mystical Commentary or an allegorical

allegorical Exposition of some Sections of the *Book* of *Exod.* Printed at *C. P.* in the Year 1520. and afterwards at *Venice.* Other *Books* there are of this Nature, which tho' not written by him, are yet all of them composed agreeable to and in pursuance of his Doctrine; as *Siphra*, *Siphri*, &c. In this Period *Onkelos* flourish'd, famous for his *Chaldee Paraphrase* upon the Bible; as also *R. Ishmael*, who left this great Character of *R. Akibah*, 'That we 'are beholding to him for the greatest part 'of those Traditions which are preserv'd to 'our *Nation*, he having communicated to his '*Disciples* the most Authentick Expositions of 'them, by whom they were conveigh'd and 'handed down to Posterity. In this Period also liv'd *R. Ishmael Ben Elisha*, who publish-ed several *Books*, particularly a *Cabbalistical* Treatise entituled, *Enoch* or *Perke Hechaloth* quoted in the *Zohar*, Printed at *Venice*; and a Discourse call'd the *Thirteen Ways of expounding the Law*, which is annex'd to the *Siphra* spoken of before.

In the third Period, *viz.* in the Year of the World 3881. of Christ 121. flourish'd *R. Simeon* the Third, the Son of *R. Gamaliel* the Second, and *R. Meyr* who was a Prose-lyte and others. At this Time also lived *R. Simeon Ben Jochai*, Author of the *Zohar*, which is an abstruse *Cabbalistical Commentary* upon the *Pentateuch*, tho' some are of Opinion that he did not write it himself; but having dictated it to his Scholars, it was some considerable Time after committed to Writing, and Publish'd under his Name,

Printed

Printed at *Cremona* in the Year of Christ 1559. and at *Mantua* in 1558. Throughout the whole *Talmud* very honourable mention is made of this *R.* not barely for his great Attainments in *Cabbalistical Learning*, but also for his extraordinary Abilities and Skill in deciding many weighty Questions in the Law. There is also another *Book*, entituled *Siphri*, which goes under his Name, being a mystical and allegorical Exposition of the *Books* of *Numbers* and *Deuteronomy*, Printed at *Venice*. Cotemporary to these was also *R. Joseph Ben Halaphta*, who publish'd a *Chronological* Treatise, entituled, *Seder Olam Rabba*, from the Creation of the World to the Time of the Emperor *Hadrian*. He was *R. Judas* surnam'd the *Holy*'s Master. In this Period also flouriſh'd *R. Judas Ben Illai*, who had a great Reputation for his Piety, and writ a Treatise call'd *Siphra*, being a Mystick and Allegorical Comment upon *Leviticus*. In this Period likewise flouriſh'd *R. Nathan* the *Babylonian*, who writ a Treatise, entituled, *Pirke avoth*, containing an Account of the Moral *Apothegms*, and Pious *Sentences* of the Fathers of the *Jewish Church*. This *Book* is inserted in the Body of the *Talmud*.

And now we are come to the fourth and last Period of the Authors of the *Mishna*, which falls in with the Year of the World, 3910. and of Christ 153. In which flouriſhed *R. Juda* who is commonly stiled *Rabbenu Hokkadosh*, i. e. our *Holy Doctor*, who considering the Posture of the Affairs of our Nation

tion in his Time and out of a just Apprehension that the Face of Things might one Day grow worse, did therefore compile and digest into one Body, and committed to Writing all those Doctrines and Practices of our Church, which till that Time had been preserv'd and conveigh'd down to Posterity by Oral Tradition; beginning his Account from that Period in which the great Synagogue was first establish'd under *Ezra*, and the Prophets already spoken of, by whom our publick *Liturgy* was composed: Which *Liturgy* hath been ever since used by those of our Nation whereſoever dispersed, without any the least Alteration, and is calculated for the Use and Necessities of all Degrees and Orders of Men amongst us. And if it be here objected that the *Liturgy* used by the *German Jews* is different from that which obtains amongst the *Spanish*, *Italian* and *Portugueſe Jews*, otherwise there would be no Necessity of distinguishing it according to those several Uses. Our Answer is ready, that the *Liturgy* is one and the same in Substance or Essentials in these Countries, as it was receiv'd from the first Composers, only with some occasional Differences, as suppose for some great Blessing or Deliverance vouchsafed to those that inhabit *Germany*, in which those who inhabit *Spain* or *Portugal*, &c. are not so particularly interested, and so on the contrary; in which Case some additional Prayers or Praises are used in one Country which do not concern another.

This

This great Work of the *Mishna* was compleated in the Year of the World, 3278. of Christ 218. in which two of *R. Juda*'s Sons are mention'd as *Authors*; one whereof, *viz. R. Gamaliel* (being the Elder) was promoted by his Father before his Death, and placed in that honourable Post which himself with great Reputation had been possest of in his Life-time.

Having thus far given a brief Relation of the *Authors* of the *Mishna* in their respective Periods, together with the Treatises written by them, and the Characters which they bore; we shall next attempt an Account of the Work it self. Now this consists of Six general Heads call'd *Sedarim*, *i. e.* Orders or Classes.

The *First*, which is entituled *Zerahim*, treats of all those Laws which concern *Seeds*, *Fruits*, *Herbs*, &c. together with the publick and private Use of those Creatures. This part comprizes Eleven *Books*; whereof the First (which is entituled *Berachoth*, i. e. Blessings) is took up with *Prayers* and *Thanksgivings* for the Fruits of the Earth, and all other Benefits of what Nature soever, together with the Circumstances of Time and Place, and the like, in which they are to be used; and this is so order'd, because we cannot lawfully use or enjoy these Creatures without previous Thansgiving.

The *Second* Book is entituled *Peah*, i.e. a *Corner*, which treats of our Obligation to leave some Parts or Corners of our Ground for

for the Benefit of the *Poor*, to be glean'd by them. See *Lev.* 19. 9, 10.

The *Third* Book (which is entituled, *Demai*, i. e. *a doubtful Thing*) treats concerning those Things concerning which there is a doubt whither or no Tithes have been paid of them; for we are not to eat of any Thing, till we are certainly assur'd that it hath been Tithed.

The *Fourth* Book (which is entituled, *Kilaim*, i. e. *Heterogeneous Things*) treats of the Unlawfulness of mixing or joyning together Things of a different Nature or Kind. See *Levit.* 19. 9.

The *Fifth* Book (which is entituled *Sheviith*, i. e. the Seventh) treats of the Laws of the *Sabbatical* Year, in which the Land was to rest and lie Fallow, Debts were remitted, and the like.

The *Sixth* Book (entituled *Teroumoth*, i. e. *Oblations*) treats of what Things each Man was oblig'd to set apart, and offer (as Holy) to the Priest.

The *Seventh* Book (entituled *Maaseroth*, i. e. *the Tenths*) treats of the *Laws of Tithes*, or the first Tenths, (upon which Account 'tis also call'd *Maaser Roshin*) which were given to the *Levites*.

The *Eighth* Book (entituled *Maaser Sheni*, i. e. *the second Tenths*) Discourses of the Laws of the Second Tithes, which the *Levites* receiv'd, and of which they gave some part to the Priests.

The *Ninth* Book (entituled *Challa*, i. e. *a Cake*) treats of the Law which oblig'd the

Israelites

Digitized by Google

Iſraelites to ſet apart a Cake of their Dough for the Prieſts, *Numb*. 15. 19.

The *Tenth* Book (*viz. Orlah*, i. e. *Circumciſion*) Diſcourſes of the Unlawfulneſs of eating of the Fruit of any Tree till after three Years Growth. See *Levit*. 19. 23.

The *Eleventh* Book (*viz. Biccurim*, i. e. *Firſt-Fruits*) treats of what Things, and after what Manner *Firſt-Fruits* were to be offer'd in the Temple. See *Deut*. 26.

The *Second* general Head, which is entituled *Moed*, treats of all thoſe Laws which were given us concerning Feſtivals, and Days of ſolemn Obſervation: This Part contains the following *Books*, viz.

Firſt, *Sabbath*, wherein an Account is given of the Sabbath-Day, and of all the Solemnities proper thereunto.

Second, *Eruvin*, i. e. *Aſſociations*, which ſhews how the Food gather'd and put together by ſeveral Neighbours ſhould ſo knit them together in the Bonds of *Love* and *Concord*, as if they all belong'd to one and the ſame Family.

Third, *Poſachim*, which treats of all the Rites of the Paſſover.

Fourth, *Shekalim*, which Diſcourſes of the Shekels which were to be paid every Year, and toward the daily Sacrifice.

Fifth, *Joma*, which treats of the Great Day of Expiation, and the Solemnities proper to it.

Sixth, *Sukka*, wherein an Account is given of the Feaſt of Tabernacles, *&c.*

Seventh,

Seventh, *Batza*, call'd alſo *Jom Tofe*, which ſhews what Things may or may not be lawfully enterpriz'd on any Feſtival, except the Sabbath.

Eighth, *Roſh Haſhana*, which gives an Account of the Laws and Solemnities of the Feaſt of the *New-Year* and *New-Moons*.

Ninth, *Taanith*, which treats of the various Faſts and Rites of faſting throughout the Year.

Tenth, *Megilla*, which diſcourſes of the Feaſt of *Purim*, and gives Directions how the *Book* of *Eſther* is to be read.

Eleventh, *Moed katon*, which ſhews what Works may lawfully be done on the ſecond, third, fourth, fifth, and ſixth Days, when the Firſt and Seventh are Holy, theſe intermedial Days being leſſer Feſtivals; whence therefore they take the Denomination of *Moed katon*.

Twelfth, *Chagiga*, wherein an Account is given what Perſons, how qualified, and with what Things they ought to appear before the Lord at the three great Solemnities of the Year.

The *Third* general Head (entituled *Naſhin*) treats of the *Laws* pertaining to Women, as Marriages, Divorces, *&c.* Under this Head are compriz'd the following *Books*, viz.

Firſt, *Jebammoth*, which treats of the *Law* obliging the Brother to marry his Brother's Relict, and ſhews with what Ceremonies that was to be done.

Second,

Digitized by Google

Second, *Kethubboth*, which discourses of the Laws of Dowries, *&c.*

Third, *Kiddushin*, which treats of Laws of Betrothing, and some previous Rites of Marriages.

Fourth, *Gittin*, which discourses of the Laws of *Divorcement*, and shews when and for what Reasons a *Divorce* should take place.

Fifth, *Nedarim*, which gives an Account what Vows are obligatory, and to what Persons, and so on the contrary.

Sixth, *Nasir*, which treats of the Laws relating to the *Nazarites*.

Seventh, *Sota*, which treats of the Laws touching an adulterous Woman, and the Punishment which was to be inflicted on her. See *Numb.* 5.

The *Fourth* general Head (entituled *Nezichin*) treats of the Injuries done either by *Man* or *Beast*, what Punishment may legally be inflicted on the Party offending, and what Reparation was to be made the Party offended. This Head comprizes the following *Books*, viz.

First, *Bava kama*, which treats of those Damages which are sustained from either *Man* or *Beast*.

Second, *Bava metzia*, which treats of the *Laws* of Usury, and directs the Practice of it, as also of Matters of special Trust, of letting to hire, and the like.

Third, *Bava bathra*, which discourses of the *Laws* pertaining to Commerce betwixt Man and Man, of the *Laws* of Inheritances, and

and the Rights of ſucceeding them; laſtly, of buying and ſelling.

The *Fourth Sanhedrin*, which gives an Account of the *Great Senate* and (other) inferiour Courts of Judicature, of the Cauſes cognizable, and Crimes puniſhable by them, with other Matters of the like import.

The *Fifth Makkoth*, which treats of the Forty Stripes, *Deut.*25.3. and gives the Reaſons why the *Rabbies* ſubſtracted one from that Number, and an Account of the Ancient Cuſtom of inflicting the ſaid Puniſhment.

The *Sixth Shevouoth*, which treats of the Laws of Oaths, and ſhews what Perſons are qualified to take an Oath, and what are not, *&c.*

The *Seventh Edaioth*, which treats of *Evidences* or *Teſtimonies*, i. e. of the Deciſions of ſeveral important Queſtions collected from the Teſtimonies of ſome of the moſt eminent and famous *Rabbies.*

The *Eighth Horaioth*, which diſcourſes concerning the Puniſhment that was to be inflicted on that Perſon who ſhould preſumptuouſly do or teach any thing in Oppoſition to the Decrees and publick Deciſions of the *Sanhedrin.*

The *Ninth Avoda Zara* or *Avodath Chochabim*, which treats of Idolatry and of our Obligation to avoid all Converſation with Idolaters.

The *Tenth Aboth*, which gives an Hiſtorical Account of thoſe Fathers who in their reſpective Ages ſucceſſively deliver'd and preſerv'd the *Oral Law* receiv'd (as we have

Digitized by Google

already said) from *Moses* himself, as also of some moral Sayings and pious Maxims of the said Fathers.

The *Fifth* general Head (entituled *Kodashim*) treats of the Laws pertaining to Sacrifices, Oblations, and in a Word, all Religious Performances; and contains eleven *Books*, viz.

The *First* is entituled *Zebachim*, and discourses of Sacrifices, shewing of what Nature and Quality they ought to be, at what Time, in what Place, and by whom they were to be kill'd, prepared and offer'd.

The *Second*, *Cholin*, and treats of *clean* and *unclean Animals*, and shews how far the Use of each of them is allow'd or prohibited.

The *Third*, *Menachoth*, and treats of the Oblations of *Flour* and *Wine*, and *Oyl* proper to each Sacrifice.

The *Fourth*, *Bechoroth*, and discourses of the *Laws* relating to the First-born of living Creatures, shewing how they are either to be offer'd or redeem'd with Money.

The *Fifth*, *Erachin*, and treats of the Valuation and Tithing of such Things as are devoted to God Almighty's Service, in order to their being redeem'd and apply'd to common and ordinary Uses.

The *Sixth*, *Temurah*, and shews how far it may be allow'd to exchange one sacred Thing for another.

The *Seventh*, *Meilah*, and explains the Nature of Sacriledge, and wherein it consists.

The

Digitized by Google

The *Eighth*, *Kerittoth*, and explains the Nature of that Punishment, which is call'd in the *Law*, *the being cut off from his People*, and shews what Offenders were liable to it.

The *Ninth*, *Tamid*, and treats of the daily Sacrifice, how, and when it was to be offer'd.

The *Tenth*, *Middoth*, and discourses of the Dimensions and Proportions of the Temple.

The *Eleventh*, *Kinnim*, and treats of the Turtles or young Pigeons, which the Poor, whose Abilities could not reach an higher Sacrifice, were obliged to offer.

The *Sixth* general Head, (which is entituled *Taharoth*) treats of the general *Laws* pertaining to Pollutions and Purifications. Under it are comprised the following *Books*, viz.

First, *Kelim*, which discourses of all those Pollutions incident to *Vessels*, *Utensils*, &c. and how they are to be cleansed.

Second, *Oholoth*, which shews how such Pollutions as are contracted by the Tabernacles and Dwelling-Houses, or any part of them, are to be purified.

Third, *Negahim*, which discouses of the *Laws* relating to Leprosie, and how any Pollution may be derived from it.

Fourth, *Parah*, which shews how any Uncleanness contracted by approaching to a dead Body may be purified by the Ashes of a *Red Heifer*.

Fifth, *Taharoth*, which discourses of those Pollutions that are contracted otherwise than

Digitized by Google

by the Touch of a dead Body, and how they are to be cleanſed.

Sixth, *Mikvaoth*, which treats of the *Laws* pertaining to the *Baths* appointed for Purification of either Sex.

Seventh, *Nidda*, which treats of the *Laws* relating to the Pollutions and Purifications of menſtruous Women, *&c.*

Eighth, *Machſirin*, which ſhews how any Seeds or Fruits by the Mixture of Liquids are apt to receive Pollution.

Ninth, *Zabim*, which diſcourſes of the Purifications of ſuch as are afflicted with the Bloody-flux.

Tenth, *Tibbul Jom*, which diſcourſes of the Party whoſe Uncleanneſs, however contracted, is not done away till the going down of the Sun, on that Day on which he is *waſhed*.

Eleventh, *Jadaiim*, which diſcourſes of the Ceremoies uſed, in the waſhing of the Hands.

Twelfth, *Oketzim*, which ſhews how the touching of the Stalk, or the like, of any ſort of Fruit, may derive a Pollution upon the Fruit it ſelf.

Thus having accounted for all the Parts of the *Miſhna*, with an agreeable Brevity and Perſpicuity, what we ſhall further obſerve is.

Firſt, That ſo ſoon as it was committed to Writing in ſuch manner as we have above declared, it was received by all our Nation with a general Conſent, and was ſo univerſally approv'd by them that it was embraced, as an Authentick Body of the *Law*, and

taught

taught in all our publick Schools, as well in *Babylon* as in the *Holy Land*.

Secondly, We shall observe, that the *Mishna* being deliver'd only in Aphorisms and short Sentences, was thought to need some larger Explication to render it the more easie and intelligible.

This Advantage it did within a short time after its first Publication receive thro' the singular Industry of several eminent and learned Men, who in their respective Ages and Schools taught and expounded the Meaning of those short Sentences to their Scholars, and illustrated all the difficult and less obvious Passages of the *Mishna*, with proper and useful Comments and Instances; this is what we call the *Gemara*, and the Authors of it *Æmoræi* or *Gemarists*, who made it their Business to cull out such or such Propositions, and to debate them among themselves in order to fix a true and certain Sense upon them; concerning both of them, we shall as to the several Periods and the *Authors* of it, add the following Remarks.

The *Gemara*, or Exposition of the *Mishna* was first begun at *Jerusalem* in the Time of *R. Judas* his two Sons, being the first Expositors, at which Time flourish'd also *R. Hiah*, *R. Oshaya Rabba*, which has writ a Treatise, entituled *Bereshith Rabba*, which contains nothing else but an Explication of the *Mishna*; and another of the same Nature, entituled *Tosaphtha*, though some I know attribute it to *R. Hiah*. About this Time two of *R. Judas*'s Scholars, *viz.* *Rab* and *Samuel*, repai-

ring to *Babylon* set up a School in the Year of the World 3379. and of Christ 219. where they publickly taught and expounded the *Mishna*. The former of these finding *R. Sila* settled in the Government of the School of *Nahardea*, would not accept of that honourable Employment, though freely offer'd to him, during the Life of the aforesaid *R. Sila*; but chose rather to set up a new School at *Sora*, which School as well as that of *Pumbeditha* continu'd about eight hundred Years. In this Period flourish'd *R. Joshua Ben Levi*, one of the Expounders (though some placing him higher, make him one of the Authors) of the *Mishna*. Some time after, *viz.* in the Year of the World 3980. *R. Haninan* was chose Rector of the School in *Judea*. To him succeeded in that Dignity *R. Johanan* in the Year 3990. he compos'd the *Talmud* of *Jerusalem*, which *Talmud* is very short, and does not reach all the *Mishna* because compos'd for the Use of the Schools in the *Holy Land*, which at that Time by reason of the great Troubles and Calamities of our Nation were not much frequented, nor supported with their usual *Advantages*. It was Printed at *Venice* by *Bomberg*, and at *Cracow*, with References and short Comments, and Explication of difficult Words. The latter of *R. Judas*'s Scholars, *viz. R. Samuel*, being a skilful Astronomer, and well vers'd in the *Greek* Authors, left us many excellent Rules for the Calculation of Time. Cotemporary to these was *R. Ada* a most eminent Astronomer, who left us more exact Rules where-

by

by to judge of the *Equinoxes* than the former *Rabbies* had, and is follow'd herein by all our Nation to this Day.

In the second Period, which falls in with the Year of the World 4010. and of Christ 270. *R. Juda bar Ezechiel* was Rector of the School of *Pumbeditha* and *Rab Huna* of that of *Sora*, and *Rab Nachaman* of that of *Nahardea*.

In the third Period, *viz.* in the Year of the World 4060. and of Christ 320. *Rabba bar Nachaman* was made Rector of the School aforesaid. This *R.* composed a Treatise, entituled *Bereshith Rabba*, which is a Commentary upon *Genesis* not literal and textual, but fraught with Allegories, and great variety of History; which Design he pursu'd in Commenting on other parts of the Bible, the whole Work being entituled *Rabboth*. Where note, That this *Bereshith Rabba* is of a far different Nature from that which was written by *R. Oshaya*, spoken of before under the Year 3979. In this Period *Rab Chasda* was Rector of the School of *Sora* after the Decease of *Rab Huna*. At this Time lived *R. Ameh* and *R. Assch* as Rectors of the Schools in *Judea*, and both of them at *Tiberias*. About this Time or the Year 4082. *R. Joseph* succeeded *Rabba bar Nachman* in the Government of the School at *Sora*.

In the fourth Period, *viz.* in the Year of the World 4085. and after Christ 345. *R. Abbaye* was constituted Rector of the School of *Pumbeditha*, and *Rabba bar Joseph*, Rector

of another School at *Mechuzzai* in the Land of *Babylon.*

In the fifth Period, which falls in with the Year of the World 4113. and of Christ 373. *R. Nachman* was made Rector of *Pumbeditha*, and *Rab Pappa* of *Nars*, at which Place a new School was erected about this time not far from *Sora.*

In the Year of the World 4117. and of Christ 377. *R. Chamina* was constituted Rector of the School of *Nahardea* after the Decease of *R. Nachman.* In the Year following flourished *R. Hillel Hannashi*, who drew up those fix'd Rules of Calculation, (which we have ever since followed) according to, and in pursuance of *R. Ada*'s Method, concerning which we have heretofore spoken.

In the sixth Period; *viz.* in the Year of the World 4127 of Christ 367. *R. Ashe* was Rector of the School of *Sora*, who was a a most Eminently Learned and Pious Man, and begun to collect into one Body all the Sayings, Debates, and Decisions of the Rabbins, from the Days of *R. Juda* the First Compiler of the *Mishna* to his own Time; but did not live to see his Design compleated, to which notwithstanding his Scholars gave the finishing Strokes, as we shall by and by discover Five Years after *R. Zabbid* was Governor of the School of *Pumbeditha.*

In the seventh period, which falls in with the Year of the World 4187 of Christ 427 *Marimar* was constituted Rector of the School of *Sora* in the Room of *R. Ashe* deceased. This Governour apply'd himself with great

great Diligence to that Work, which the ſaid *R. Aſhe* had begun, but neither did he live to finiſh it. In this Period flouriſhed alſo *R. Gebhia* as Rector of the School of *Pumbeditha*. In the Year 4234. of Chriſt 474. flouriſhed *R. Abina alias Rabbina* who was Rector of the School of *Sora*, and compleated the *Talmud* of *Babylon* in the Year of the World 4260. and 500 Years after Chriſt.

Now the *Talmud* compriſes both the *Miſhna* and the *Gemara*, hitherto accounted for in their reſpective Period, and proceeds in this Method. Every *Miſhna* goes before by Way of Text, the *Gemara* is ſubjoined as a Comment, under which the various Opinions of the Doctors are propounded, and abſolutely decided; both together make up the *Talmud* which is a compleat Syſtem of all our Learning, and a comprehenſive Rule of all our Practices. And notwithſtanding the Difference obſervable amongſt the *Talmudiſts*, yet becauſe ſuch Differences are only in Things indifferent and Matters of no great Conſequence; and becauſe alſo thoſe very Authors, however differing in their Sentiments, have agreed upon ſome general rules ſerviceable to the Deciſion of all emergent Difficulties: Hence it comes to paſs that we are perfectly agreed in the main, and never find our ſelves at a loſs for a Rule to proceed by in the Deciſion of any controverted Point whatſoever. In confirmation of which Aſſertion, we ſhall ſhew what Things *R. Juda* the *Holy* hath propounded in the *Miſhna* as the ſubject Matter of

that

that great Work, and by what Authority it ſtands. *Firſt*, Then we are to take Notice of thoſe Traditional Explanations, which having been received from *Moſes* himſelf, are either expreſly contained in the Scripture, or may by Eaſie, plain, and natural Conſequence be thence deduced. And ſuch no man may be allowed to contradict, the Authority by which they are eſtabliſhed being above all Exception. *Secondly*, We may take Notice of ſuch Doctrines or Practices, which, tho' not received upon the ſame Grounds with the Former, being neither expreſly nor conſequentially contain'd in Scripture; yet upon the Srength and Credit of an uninterrupted prevailing Tradition, are embraced and received by us as coming likewiſe from *Moſes*. *Thirdly*, Of ſuch as are owing to different Reaſonings of the Doctors in this or that particular Point; for ſeveral of them having by the Strength of their natural Reaſon inferr'd from ſuch a Text this or that Concluſion, did at the ſame Time eſtabliſh it (in their Judgements) as fully agreeable to the Word of God; Others diſſenting from them made Way for various Diſputes. *Fourthly*, Of ſuch Ordinances and Rules of Practice, as were appointed and made uſe of by the old Prophets and ſucceeding Doctors of our Church. Fifthly, of ſuch Injunctions and Decrees as were publiſhed by the Doctors in *R. Juda's* Life-time, and contriv'd on purpoſe to preſerve a due Veneration for and a due Obſervation of every Precept in Law. In Conformity to this Deſign of the great Author of the

Miſhna,

Miſhna, *R. Aſhe*, one of the principal Compoſers of the *Gemara*, propounds four Things to be inſiſted on, *Firſt*, The Declaring of the Reaſons, and explaining of the Grounds upon which every *Miſhna* is eſtabliſhed. *Secondly*, The Deciding of Points controverted amongſt the Doctors, and directing whom to follow in our Practice. *Thirdly*, The Decrees and Ordinances enacted from the Days of *R. Juda* to his own Time. *Fourthly*, Some myſtical Expoſitions of the Law, and parabolical Hiſtories, not to be underſtood according to the Letter, but in a figurative Senſe, and with Deſign to inſtruct us in ſome uſeful Precepts of Morality, which hath ever been the known Practice of the Oriental Nations.

Chap. VI.

Of the Jewiſh *Kalendar*, &c.

OUR *Jewiſh* Year is either Civil or Eccleſiaſtical. The Civil Year commenceth in the Month call'd *Tiſry*, which generally falls out in *September*, ſooner or later. The firſt Day of this Month is call'd *New-Years-Day*; and this was accounted the firſt Month in the Year, till the Children of *Iſrael*'s Departure out of *Egypt*, when *God* commanded *Moſes* to call the ſeventh Month the firſt Mouth in the Year, *Exod.* 12. 2. It is generally receiv'd amongſt thoſe of our Nation, that on this Day the Creation of the

the World begun. *Moſes* expreſly calls the Feaſt of Tabernacles, or the Gathering in the Fruits of the Earth, which was to be kept in this Month, the end of the Year, *Exod.* 23. 16. and 36. 32. And where the Year ends another muſt begin: Hence it is, that from this Month *Tiſry* we begin to compute the Age of the World, as alſo the *Sabbatical* Years, and Years of *Jubilee*, Bills and Bonds, and all other Civil Acts, are dated from that Time.

The Eccleſiaſtical Year begins in the Month call'd in Scripture *Abib* or *Niſſan*, which falls out in *March*, and which God commanded *Moſes* to call the firſt Month in the Year. This Denomination it hath ever ſince retain'd; the reſt in order following, take the Name of the Second, Third, *&c.* from it. From this Month we compute our King's Reigns: For if any King commenced his Reign a few Days before this Month began, it was reckon'd to him for a whole Year, and the Beginning of this Month was accounted the Beginning of the Second Year of his Reign.

The Eccleſiaſtcal Year is divided into Twelve *Lunar* Months, ſome of which conſiſt of twenty, others of thirty Days, which Difference is occaſion'd by the various Appearance of the *New-Moon* in point of Time. For if it appear'd on the 30th Day, the 29th was the laſt of the precedent Month; but if it did not appear till the 31ſt Day, then the 30th was the laſt Day, and the 31ſt the firſt of the ſubſequent Month, and that was

an

an Intercalary *Moon*, of all which take the following Account: Our Nation heretofore not only obſerving the Rules of any fix'd *Calculation*, celebrated the Feaſt of the *New-Moon* according to the *Phaſis* or firſt Appearance of the *Moon*, which was done in Compliance with God's Command, as our received Traditions inform us.

Hence it came to paſs, that the firſt Appearance was not to be determin'd only by Rules of Art, but alſo by the Teſtimony of ſuch Perſons as depoſed before a ſelect Number of the *Sanhedrin* or great *Senate*, that they had ſeen the *Moon*. For a Committee of Three being appointed by the ſaid *Sanhedrin*, to receive the Depoſitions of the Perſons aforeſaid, after having calculated what Time the *Moon* might poſſibly appear; diſpatch'd ſome Perſons into High and Mountainous Places to obſerve, and accordingly to give in their Evidence concerning the firſt Appearance of the *Moon*; if the ſaid Perſons did return on the 30th, and teſtified that they had ſeen the *Moon*, and if, after a ſtrict Examination of their Reports, the *Committee* found that they agreed in their Evidence; then they conſecrated the 30th Day, and that was obſerv'd as the Day of *New-Moon*: But if they did not return till the 31ſt, and then gave their Evidence, that Day was conſecrated by the *Committee*, and obſerv'd as the Day of the *New-Moon*. And notwithſtanding no Evidence was given as on that Day, yet was it appointed by the *Senate*, and obſerv'd as the firſt Day of the

Moon,

Moon, tho' not consecrated, for the Consecration so intirely depended upon the *Phasis* of the *Moon*, that it could not be perform'd without it.

And hence 'tis plain that we are not guided in this Affair by loose and uncertain Conjectures (as some have pretended) but by a certain and plain Rule; for tho' the *Consecration* of the *New-Moon* did, as we have freely acknowledg'd, entirely depend upon its *Appearance* by such a precise Time; yet the Observation of the Day appointed for the *Feast* did not: That being determin'd to the 31st Day at the furtheſt, which those of our Nation judg'd of not meerly by the *Phasis* of the *Moon*, but by the fix'd Rules of *Astronomy*, if the *Phasis* exceeded the fix'd *Calculation*. For we may justly presume, notwithstanding the little Pretences of some to the contrary, that such a venerable Body of Men, as our great *Senate* was composed of, did sufficiently understand the Motions of the Heavenly Bodies, so as to be able by a fix'd *Calculation* to determine concerning them; especially if we consider how curious the Oriental Nations have ever been in their pursuits of that Kind. Besides that, it seems to have been the peculiar Office and Employment of those of the Tribe of *Issachar*, who are said to be Men *that had understanding of the Times*, 1 *Chron.* 12 32. But after all, though we should not be allow'd to carry our Pretences so high, (which yet we may upon very good Grounds) however it must needs seem very hard to charge a whole Nation

tion with ſo great Stupidity, as to pronounce they had no Rule whereby to judge what Time the Moon changes. Is it in the leaſt probable that *Moſes* a Perſon divinely inſpired, who is famed among all Nations for his great and extraordinary Abilities, was ignorant of the true Motion of the Moon?

As ſoon as the *New Moon* was either conſecrated or appointed to be obſerved, Notice was given by the *Sanhedrin* to the reſt of the Nation, what Day had been fixed for the *New Moon*, or firſt Day of the Month, becauſe that was to be the Rule and Meaſure according to which they were obliged to keep their Feaſts and Faſts in every Month reſpectively. This Notice was given to them in Time of Peace, by firing of *Beacons* ſet up for that Purpoſe, (which was looked upon as the readieſt Way of Communication) but in Time of War, under the *Captivity*, when all Places were full of Enemies who made uſe of *Beacons* to amuſe our Nation withal, it was thought fit to diſcontinue it, and to delegate ſome Men on purpoſe to go and ſignifie it to as many as they could poſſibly reach, before the Time commanded for the Obſervation of any Feaſt or Faſt was expired. But then they that lived in Places far Diſtant from *Jeruſalem*, whither timely Notice could not be conveyed, were oblig'd to keep a Feaſt a Day more then otherwiſe was to be kept, which is the Reaſon of keeping the *Paſſover* eight Days, the Feaſt of *Pentecoſt* two, that of *Tabernacles* nine Days, whereas in Scripture we are commanded to keep 7. 1. and 8.

And

And notwithſtanding there is at preſent a certain Calculation, yet we that live out of *Jeruſalem*, retain ſtill the former Practice.

Our Year conſiſting of 12. *Lunar* Months, is found to be 11. Days, ſome few Hours and Minutes ſhorter than the *Solar* Year, therefore to accommodate it to the Courſe of the Sun, it is neceſſary in ſome Years to inſert one Month, and make the whole Year to contain thirteen Months, whereby might be avoided that Confuſion which ſo great a difference would otherwiſe have neceſſarily produced: For ſo the *Paſſover*, and conſequently other Feaſts could not have been celebrated at the Time appointed, and commanded; whereas the *Paſſover* (which is the Meaſure of all the Reſt) is always to be kept in the Month of *Abib*, in the *Vernal Equinox*: and hence we may ſee the Neceſſity of inſerting a Month.

Whilſt the *Temple* flouriſhed, this *Intercalation* of the Year lay altogether in the Breaſt of the *Sanhedrin* or Great *Senate*, and they inſerted a Month when they thought it neceſſary; the Grounds and Reaſons upon which they proceeded in this Affair, were chiefly three. *Firſt*, If the *Tekupha* or *Vernal Equinox* did fall out after the ſixteenth Day of the Month *Niſſan*, and the *Paſſover* being to be celebrated on the fourteenth, that Year was to be intercalated; for the *Paſſover* was not to kept before that *Equinox*. *Secondly*, If the Corn was not ripe, for that the Sheaf could not be offered the next Day after the *Paſſover*, that was a ſufficient Reaſon for the Intercala-

tion.

tion. Thirdly, if the Lambs were too tender, or too ſcarce to be offered in Sacrifice, that likewiſe was a ſufficient Reaſon for the *Intercalation.* But after all that, the *Senate* were the only Judges of the ſufficiency of theſe or any other Reaſon; this *Intercalation* was to be made in *Jeruſalem* and no where elſe. Whereupon *Hillel Hannaſy*, an eminent Doctor, Preſident of the *Sanhedrin*, who liv'd about 1350 Years ago, foreſeeing the Diſperſion of our Nation, and finding the Power of the *Sanhedrin* was a decaying, did by Virtue of their Authority preſcribe ſome Rules of Practice, and a certain Calculation, which we all ever ſince follow: And according to which, this our Kalendar is compoſed. Our Rule of *Intercalation* being this, that in every *Cycle* of the Moon, which conſiſts of nineteen Years, there be ſeven *Intercalary* Years, *viz.* 3. 6. 8. 11. 14. 17. 19.

From this Eccleſiaſtical Year, we reckon our Feaſts and Faſts, which are either expreſly commanded by *Moſes* in the Law, or ſuch as have been inſtituted by the whole Church in the Time of our Captivity, upon ſome extraordinary Occaſions, and have been generally received and duly obſerved ever ſince. There are others which have been inſtituted, but not generally received; and therefore are not now obſerved. Of all which we ſhall endeavour a particular Account, as they occur in their reſpective Months.

The Computation of Time from the Creation of the World now in uſe with us, is not very ancient, but agreed upon about

Digitized by Google

700 Years ago; the Computation formerly being taken from ſome great Event, or notable Revolutions, as particularly from the Departure of the *Iſraelites* out of *Ægypt*: From ſuch or ſuch Kings Reign: From the Time of *Alexander* the Great, &c. And although in the Computation of Time from the Creation of the World, we do not pretend to any perfect Exactneſs, many of our Doctors being of Opinion that 'tis rather to be carried higher; yet we are contented to follow it, becauſe it is now generally received. According to this Supputation, this our Kalendar is compoſed and calculated for this Year of the World 5454. Whereof ſome Months are already paſt, it having Commenced from *September* the 21ſt, and being made up by almoſt four Months of the enſuing Year, 5455: With this Supputation falls in the 22d of the 195th *Cycle* of the Sun. The firſt Year of the 288 *Cycle* of the Moon, the Firſt of the Sabbatical Years; it is a common Year conſiſting of 12 Months, and contains 354 Days, and 51 *Sabbath* Days.

The firſt Feaſt or Day of Obſervation which falls under our Cogniſance in the Sabbath or Day of Reſt, being the ſeventh Day which God Almighty Bleſſed and Sanctified, becauſe that on it he reſted from his Work of Creation; from whence the Obſervation of it is deriv'd to us by a regular Circulation, as we ſhall endeavour to make out. That the Patriarchs did ſo obſerve it is highly probable, becauſe the Scripture is poſitive that *Akraham* kept the Divine Command-

mandments, amongſt which 'tis not likely the Obſervation of the Sabbath was neglected by him; nor can any Proof to the contrary be produced. But we ſhall not inſiſt peremptorily on this, becauſe we ſhall not lay any Streſs upon it. The Grounds of our Certainty in this Matter we derive from the Time of the Manna in the Wilderneſs of *Sinai*. For the Scripture aſſures us that the Manna did not fall on the ſeventh Day, and the Reaſon is becauſe that was the *Sabbath*; and it is here very remarkable that the Text expreſly ſays, *behold God hath given you the Sabbath Day*, and therefore he did not then firſt inſtitute it. But now we know of no other *Sabbath* which God had given them but that only on which he reſted from all his Works, and that which he Bleſſed and Sanctified; and therefore he obliged them to the preciſe Obſervation of that Sabbath; and conſequently however careleſs or forgetfull the whole Nation might be thought to have been, yet God Almighty undoubtedly knew the preciſe Day, and here reminded them of their Obligation to Sanctifie it: And this is agreeable to the Judgement of *Philo Judæus* and other Fathers in this Particular. And it is further remarkable to this Purpoſe, that in the fourth Commandment we are commanded to *remember the Sabbath Day*, which therefore muſt have been enjoin'd before, and conſequently could be no other than the Seventh in a regular Circulation from the Sabbath of the Creation; for we know of no other. Laſtly 'tis yet further remarkable, that whereas in the

9th Chap. and 13th *Verſ.* of *Nehemiah* 'tis ſaid, *thou* (O God) *gaveſt them right Judgements*, &c. 'tis added in the 14th Verſ. *and madeſt known unto them thy holy Sabbath*, and at the 15th Verſe, *And gaveſt them Bread from Heaven:* Hence we may obſerve that the Almighty plainly declared (by the ſending of the Manna) which was the Sabbath, whereon he reſted from all his Works, and which he commanded to be thenceforward obſerved by all thoſe to whom he vouchſafed to give the Manna; and therefore hereby we certainly know the preciſe Sabbath, and accordingly celebrate it, which God Almighty bleſſed and ſanctified. Now to ſay that any ſeventh Day after ſix Days of uſual Labour will anſwer the Deſign of the Inſtitution of the Sabbath, is not ouly improbable, and ſo fit to be rejected by us, but overthrows the very Ground of the fourth Commandment; which is, that therefore we are to keep holy the Sabbath Day, (not the ſeventh Day) becauſe that on it God reſted from all his Work. And to ſay he reſted from his Works any ſeventh Day ſeems a very harſh Interpretation; and therefore muſt we underſtand it preciſely of the *Sabbath* immediately enſuing the Work of the Creation; and conſequently that is the preciſe Day we are oblig'd to celebrate, call'd the *Sabbath* by Way of Eminence, and as ſuch diſtinguiſh'd from all other whither ſeventh Day or Days of Reſt. Hence *Jonathan* in his *Chaldee* Paraphraſe aſcribes a peculiar Excellency to this *Sabbath*, ſaying, *God Bleſſed and Sanctified it before all other*

other Days, all other Days in the Week. And if we be charg'd to have forgot it, and inſtead thereof to have adopted another quite different from it, this is what no tolerable Proof can be given of. That it might poſſibly be forgotten is what we need not diſpute, but to infer from thence that it was actually forgot is a very precarious Concluſion: Eſpecially if we conſider the great Improbability there is that a whole Nation which conſtantly computed their Meaſures and Periods of Time by Weeks, ſhould forget one whole Day in ſeven; or that if they had at any Time been ſo forgetfull, none of the Prophets or holy Men whom it pleaſed God continually to raiſe up unto them, ſhould reprove them for it. The Scripture indeed is plain and poſitive that they did profane and break the *Sabbath*, but that they utterly forgot it is what we preſume that affords no Evidence for. And yet after all wholly to neglect the Obſervation of the *Sabbath* through forgetfulneſs, is altogether as Criminal as to profane it, and would doubtleſs have been as ſeverely reprehended, if at any Time the whole Nation could have been juſtly charg'd with ſuch groſs Stupidity. Beſides it may be conſidered that notwithſtanding the many great Corruptions and idolatrous Practices of our Church and Nation, there were yet conſtantly ſome pious and upright Men, who were careful Obſervers of the Divine Law; even in that Defection and Apoſtacy under which God was pleas'd to declare he had reſerv'd to himſelf 7000 Men,

Digitized by Google

who had not bowed the Knee to the Image of *Baal*, 1 *Kings* 19. 18. And is it at all probable theſe ſhould utterly forget one of the ten Commandments and expreſs no concern for the Obſervation of the Sabbath? But further, if all this be not thought Satisfactory, we add, that however likely it may appear to ſome that a whole Nation ſhould forget one Day in ſeven, and however ſtrongly they may fancy that it is even ſo; yet it was not poſſible (as we have ſaid) that God Almighty ſhould forget it. Now we are aſſured he was pleaſed to renew the Remembrance of it, in giving of the Manna in the Wilderneſs, *Exod.* 16. I ſay to renew it (if indeed it was forgot, which we have already made out to be very improbable) and conſequently from that Time at leaſt we go upon ſure Grounds as to our Conduct in this Affair. 'Tis generally believed that *Moſes* enjoyned the Church to read his Law as on this Day: And for that Reaſon we divide the Law into 54 Leſſons, for it may happen our *Annus Intercalaris* may conſiſt of ſo many Weeks. But becauſe our other Years do not conſiſt of ſo many Weeks, therefore on ſome *Sabbath* Days we read two Sections for a Leſſon, and alſo becauſe ſome of our Feſtivals (for which we have proper Leſſons of Scripture) may fall on the *Sabbath* Day, therefore the Leſſon for that *Sabbath* being put off till the next, and ſo by that Means in ſome certain *Sabbaths* we read two Leſſons together, to the End that the whole Pentateuch may be read over in a Years Time.

Beſides

Beſides the weekly Leſſons taken out of the *Pentateuch*, we read a Section out of the *Prophets*, the Matter of which is agreeable to the Leſſon appointed out of the Law; which Uſage is not very ancient, having been occaſioned by that Inhibition of the *Grecians*, which forced our Nation to deſiſt from the Reading of the Law, and thereby put them upon a Neceſſity of betaking themſelves to the Reading of the *Prophets*, that the Word of God might not be forgotten; and although that Perſecution being now long ſince paſt, is ſuperſeded, yet we ſtill retain the Practiſe of Reading thoſe Sections afte rthe weekly Leſſons.

The ſecond Feaſt or Day of Obſervation, is that of the *New Moon*, inſtituted by *Moſes* and celebrated by Offering of peculiar Sacrifices, *Numb.* 28. 11. At preſent becauſe of our Diſperſion, not having the Advantage of our *Temple* Service, inſtead of offering up the Sacrifices proper to this ſolemnity, we read thoſe Sections of Scripture which enjoyn the Obſervation of this Feaſt; which Practiſe obtains in Relation to all the Reſt of our Feaſts or Faſts, that were commanded to be ſolemnized by the Offering of ſpecial Sacrifices, adding withal devout Prayers, wherein we deſire and beſeech God Almighty to be propitious to us, and to accept the Calfs of our Lips, and to pardon all our Sins and Tranſgreſſions. Now we proceed to give an Account of all the Feaſts and Faſts kept by our Nation. But take Notice, that when you find this

Mark *Obſ.* it ſignifies that Feaſt or Faſt is Obſolete, and not now obſerved.

Tebeth 28. On this Day is a Feaſt occaſioned by this Means. King *Alexander* who was called *Jannæus*, out of hatred to the Doctors, and to expreſs a Kindneſs for the *Saducees*, expelled all the Doctors except *Rabbi Simeon Ben Sattah*, who was his Brother-in-Law, and by that Means the *Saducees* were introduced into the *Sanhedrin*; but by Reaſon of their Ignorance in ſuch Matters that were brought before them, (they not admitting any Expoſition of the Law) could not give any Demonſtration from Scripture, and ſo being uncapable to perform the Duties of that Station, went off by Degrees, and ſo the ſaid *R. Simeon* placed ſome of the young Doctors in their Seats: And on that Day when all the *Senate* was filled with the Doctors, they inſtituted this Feaſt. *Obſ.*

Sebatt 2. On this Day is a Feaſt occaſioned by the Death of *Jannæus*, for when he fell ſick and lay dying, he cauſed 70. of the chieſeſt Elders to be ſhut up in a Priſon, and commanded the Keeper that on the Day he died he ſhould put them all to Death; for ſaith he, I know that the People in general hate me, and they will rejoyce at my Death, and by this means I will give them Cauſe to lament on that Day. But this ill Deſign was prevented from taking Effect by his good Queen *Salomina*, who when he was dead took his Ring from off his Finger, and ſending it to the Keeper of the Priſon, ordered him by that Sign to releaſe them, under

der a Colour that it came from *Jannæus* himself: Which purpose having its intended Effect, the Elders were released, and *Jannæus* his Death publickly notified, which had been by his Queen till that Time industriously concealed, and thereupon this Festival was instituted. *Obs.*

Sebatt 15. This we call the *New-Year* for planting of Trees, because whatsoever Trees were planted upon or after that Day, were reckoned from the Growth of the ensuing Year and accordingly their Fruit was tithed: Whereas if any had been planted before that Day, they were reckoned into the growth of the preceding Year, and their Fruit was tithed accordingly: For tithes of different Years were not to be put together, but were to be paid every Year severally. On this Day also the Daughters of *Silo* cloathed in white, went into the Fields to dance, which causeth extraordinary Mirth and Rejoycing, and the Greatness of the Solemnity was such, that some of our Ancients assured us, no other Festival was comparable to it. This was the Day mentioned, *Judges* 21. 21.

Sebatt. 25. Which was in the Year 1694, the last Sabbath-day in this Month, we read those *Texts* of Scripture which command *Israel* to pay their half Shekels, with which were brought in the daily Sacrifices for the ensuing Year; which *Sacrifices* being offer'd for the Expiation of the Sins of every individual Person, both the Rich and the Poor were to contribute equally; and these Shekels were to be gather'd before the Year began which was

per-

perform'd in this Month. And notwithſtanding the Shekels cannot now be applied to the above-mention'd Uſe, yet they are ſtill collected amongſt us, and given to the *Poor Jews*, inhabiting this Day in and about *Jeruſalem* (who make it their Buſineſs to pray for the Reſtauration and Welfare of their diſtreſſed and diſperſed Brethren) for their Maintenance.

Adar 5. On this Day was a Feaſt on occaſion of *Ezra*'s finiſhing the Second Temple, for though it was finiſh'd on the Third Day, *Ezra* 6. 15. yet was not the Dedication made till the Fifth, and therefore was obſerv'd with great Solemnity. *Obſ.*

Adar 9. On this Day began the great Diſſentions between two eminent Schools, of *Hillel* and *Shammai*, and for that Reaſon was kept a Faſt. *Obſ.*

Adar 13. On this Day is obſerv'd the Faſt of *Eſther*, wherein ſhe faſted for the Deliverance of the *Jews*, marked out for Deſtruction by *Haman*, Eſth. 4 15. But here note, That becauſe on the Sabbath-day is forbidden all manner of Mourning or Faſting, therefore whenſoever any Faſt-day happen'd to fall on a Sabbath-day or before, is transferred to the next Day, except in this Faſt where it is anticipated for two Days, and that for this Reaſon, becauſe the Day after is that of *Purim*, which is a Feaſt.

On this Day alſo was for ſome time kept a Feaſt for the great Victory obtain'd againſt *Nicanor*, by *Judas* the *Maccabee*, who ſlew five and thirty thouſand of his Enemies, and com-

commanded to ſtrike *Nicanor*'s Head and Hand, 2 *Mac.* 15. *Obſ.*

And becauſe *Haman* was an *Amalekite*, whoſe Seed God had commanded ſhould be clean deſtroy'd, therefore on the Sabbath before *Purim* (which fell in the Year 1694. on the 9th Day) we read that Section wherein is commanded, that the Memorial of *Amalek* ſhall be blotted out, *Deut.*25.17. and this Sabbath is call'd *Remember.*

On the 14th of *Adar* is ſolemniz'd the Feaſt of *Purim*, in Memory of that great Deliverance out of the Hands of *Haman*, who had appointed this Day for the utter Deſtruction of all the *Jews*, but by God's Mercy this Day was turn'd upon them, from Sorrow to Joy; and therefore by the Decree of *Mordecai* and Queen *Eſther*, the whole Nation took upon them to keep this Day with Feaſting and Joy, and ſending Preſents one to another, and Gifts to the Poor, *Eſth.* 9. 22.

Adar 16. On this Day the Walls of *Jeruſalem* which had been broken down by the *Grecians*, began to be built. *Obſ.*

Adar 23. The laſt Sabbath-day ſave one before the *New-Moon*, was read that Section of Scripture which commanded us to purifie our ſelves with the Aſhes of the Red Heifer, thereby to remind the People of making themſelves fit for the Approaching *Paſſover*, *Numb.* 19.

Adar 28. *Antiochus* having publiſh'd a Decree, forbidding our Nation to Circumciſe their Children, and to obſerve the Sabbath,

or

or to ſtudy in the Law; but on the contrary commanding them to worſhip Idols was vacated as on this Day, which therefore was kept with great Solemnity. *Obſ.*

Adar 29. This Day is the firſt Term for tithing all ſorts of Cattel, there being three times a Year appointed for that Purpoſe, *viz.* Fifteen Days before the *Paſſover*, Fifteen before the *Pentecoſt*, and Fifteen before the Feaſt of *Tabernacles*, and that for this Reaſon, becauſe no Beaſt could be ſold before they were Tithed, and that there might be Plenty to be ſold to thoſe that came to celebrate thoſe Feaſts, for to offer their Sacrifices.

Niſſan 8. The Sabbath immediately preceding the *Paſſover* is call'd the *Great Sabbath*, and that upon Two Accounts.

Firſt, Becauſe at that Time there was a general Aſſembly of the whole Nation, and they there conſulted either the Affairs of the Nation, the *Sanhedrin* or *Great Senate*, hearing any Grievances or Complaints that was brought before them, and redreſſing the ſame: As alſo receiving any Appeal from any inferior *Senate*; and their Decree was a final Sentence; and alſo to conſider concerning the *Paſſoever* then nigh at hand.

Secondly, And on better Grounds it was call'd ſo, becauſe this Day happen'd on the Tenth of the Month, when God commanded the Children of *Iſrael* to take every one a Lamb in the Sight of the *Egyptians*, who acknowledged the Lamb to be their God; and ſo probably had puniſh'd the Slayers as

pro-

profaners of his *Deity:* And therefore we take this to be as great a Miracle as any that God wrought in *Egypt.*

Niſſan 12. It is commonly believ'd that on this Day *Ezekias* fell ſick, and on the Third Day which was the *Paſſover*, he went to the Houſe of the Lord, and that Night 18500 *Aſſyrians* were ſlain by the Angel.

Niſſan 13. On this Day the *Leaven* was quite remov'd in order to kill the *Paſchal Lamb*, which could not be kill'd while there was *Leaven* in the Houſe. On this Day alſo all the *Firſt-Born* faſt in Remembrance of *God Almighty*'s great Mercy in protecting the *Firſt-Born* of our Nation, when he ſlew the *Firſt-Born* of the *Egyptians.*

Niſſan 14. On this Day the *Paſſover* is celebrated, which Feaſt was inſtituted by *God Almighty*, and commanded to be obſerv'd by the Children of *Iſrael* in Remembrance of their Delivery (as on this Day) out of the *Egyptian* Slavery, the deſtroying Angel then *paſſing over* their Houſes when he ſmote the *Firſt-Born* throughout all *Pharaoh*'s Dominions. The manner of celebrating it having been attended with ſome Alterations, we ſhall attempt a ſhort Account thereof: And therefore ſhall conſider.

Firſt, How it was obſerv'd at its firſt Inſtitution in *Egypt.*

Secondly, Whilſt the *Temple* ſtood.

Thirdly, How it is ſolemniz'd at this Day.

As

Digitized by Google

As to the Firſt which is deſcrib'd at large *Exod.* 12. we ſhall need only to take notice of ſome Peculiarities wholly omitted in (becauſe not enjoyn'd) for the *After-Obſervation*, particularly the Lamb being prepared three Days before it was kill'd, and its being ſlain by every Family in their private Houſes reſpectively; the taking of the Blood of the Lamb, and ſtriking it on the two Side-Poſts, and on the upper Door-Poſts of the Houſes where it was to be eaten; the eating of it with their Loins girded, their Shooes on their Feet, and their Staves in their Hands; and laſtly, the eating of it in haſte. As to the manner of ſolemnizing the *Paſſover* whilſt the *Temple* ſtood; be it obſerv'd that the Lamb was to be kill'd on this Fourteenth Day of *Niſſan* betwixt the two Evenings; that is, according to the common and very ancient Tradition, betwixt the Time of the Sun's declining from his *Meridian Altitude* till three a Clock in the *Afternoon*, and from three till Six, after which time the Sun going below the *Horizon*, the Fifteenth Day commences. This I ſay, is what we underſtand by the two Evenings. For Proof of this, we ſhall give an Inſtance of our ancient Practiſe in the Matter of Circumciſion. Suppoſe a Child was born on *Friday* Night, after Sun-ſet, he was accounted of as born on the *Saturday*, and accordingly was Circumciſed not upon the *Friday* following, but the *Saturday*, which Uſage weretain to this very Day.

Now becauſe the daily *Evening-Sacrifice* was likewiſe to be offer'd betwixt the two Evenings, and was ordinarily ſlain at half an hour paſt Two, and offer'd at half an hour paſt Three: Leaſt therefore it ſhould interfere with the Celebration of the *Paſchal Sacrifice*, it was ordain'd that the ordinary Sacrifice ſhould take Place an hour before the uſual Time, (which is the conſtant Practice on all the like Emergencies) that ſo it being offer'd, the extraordinary Sacrifice of the *Paſchal Lamb* might be obſerv'd preciſely according to the Time preſcrib'd and appointed for it. But if the Fourteenth Day was the *Eve* of the Sabbath, the ordinary Sacrifice was to be ſlain two hours before the fixed Time, *viz.* at half an hour paſt Twelve, and offer'd at half an hour paſt One, that ſo they might have the more Time to kill and offer the *Paſchal Sacrifice*, without violating the enſuing *Sabbath*.

Be it further obſerv'd, that the *Paſcal Lamb* was to be a Male of the firſt Year without Blemiſh, taken out from the *Sheep* or from the *Goats*; that it was to be brought to the Court of the Temple, and there to be kill'd with the following Ceremonies. The Congregation of *Iſrael* being diſtributed into Three Companies, one was admitted into the Court aforeſaid, and the *Doors* being then ſhut up, any one was allow'd to kill the Lamb, the Prieſt's Office being only to receive the *Blood* in *Veſſels*, and ſo ſprinkle it upon the Altar, the *Levites* all the while aſſiſting and praiſing God with *Songs* and

Trum-

Digitized by Google

Trumpets, and other muſical Inſtruments. After the Firſt Company was diſmiſſed, the Second was admitted, and then the Third with the ſame Solemnity; which being over, each Man brought his Lamb to his Family or Company, (becauſe ſometimes one Family was too little) where being Roaſted, it was after ſome Refreſhment with ordinary and common *Food* ſerv'd up as the laſt Courſe, and to be eaten with Unleaven'd Bread and Bitter Herbs. At this Time it was alſo cuſtomary to drink Two Cups of Wine at two different Times before Supper, and to taſte ſome Bitter Herbs: Then an hiſtorical Relation was given to each Company of the Slavery and Captivity of our Nation in *Egypt*, of their Deliverance from thence, and of the Inſtitution of the *Paſſover* occaſion'd thereby, being likewiſe uſed with ſome *Pſalms* and *Hymns*; which done, the ſecond Cup of Wine was drunk, and Supper began with uſual and common Victuals, and after the drinking of the third Cup of Wine the *Paſcal Lamb* was ſerv'd up as aforeſaid, and drinking the fourth Cup the whole Solemnity was concluded with ſuitable and proper *Hymns* and *Pſalms*.

Thirdly, As to the Obſervation of the *Paſſover* at this Day, we ſhall need only to ſay, that we keep it in all Points as it was celebrated while the Temple ſtood, ſaving that inſtead of the *Paſcal Lamb*, we eat a piece of unleaven'd Bread in Remembrance of that Sacrifice.

The

The next Day to the *Paſſover* was the Day of offering of the Sheaf, from whence till the Feaſt of Weeks or *Pentecoſt* are computed 50 Days, whence we by virtue of thoſe Texts, *Even unto the Morrow after the ſeventh Sabbath ſhall ye number*, &c *Levit.* 23. *v.* 16. and in another Place, *Seven Weeks ſhalt thou number unto thee, begin to number Seven Weeks*,&c. Deut. 16 *v.* 9. We think our ſelves obliged preciſely to number 49 Days or 7 Weeks, after this manner This is the firſt to the *Sheaf*-offering, this the Second, this the Third, and ſo on to the Feaſt of *Weeks*, repeating every Evening the Number of the Days and Weeks paſt.

Niſſan 18. The *Solar* Year conſiſting of 365 Days and 6 Hours, is divided into 4 Quarters, each of which we call *Tekupha*, that is Revolution of Time: So that every *Tekupha* contains 91 Days, 7½ Hours, and the firſt of theſe is called *Tecuphath Niſſan*, commencing in *March*, at what time the Sun enters into *Aries*. The Second which is *Tekuphath Tamuz*, which falls out in *June*, when the Sun goes into *Cancer*. The Third which is *Tekuphath Tiſry*, begins in *September*, when the Sun enters into *Libra*. The laſt which is *Tekuphath Tebeth*, falls in *December*, at what time the Sun goes into *Capricorn*. The firſt *Tekupha* makes the *Vernal Equinox*. The Second, the *Summer Solſtice*. The Third, the *Autumnal Equinox*. And the laſt, the *Winter Solſtice*.

Fyar 7. this is rather to be underſtood of the rebuilding of the Walls by *Jonathan* and *Simon*, after they had been demoliſhed by the *Grecians*, for *Ezra* finiſhed his Building on the 25th Day of *Elul*. *Obſ.*

Fyar 12. *Alcinus* after a great many Outrages and Miſchiefs done to his Native Country, which he could not otherwiſe defend, then by calling in *Demetrius*'s Forces to his aſſiſtance, going about to pull down the Walls of the *Sanctuary*, and to demoliſh the Works of the *Prophets*, was exemplarily plagued on this Day. 1 *Macc.* 9 *v.* 55. *Obſ.*

Digitized by Google

Jyar 14. On this Day was celebrated the Second *Paſſover*, allowed for thoſe that were unclean, or at a great Diſtance from *Jeruſalem*, ſo that they could not reach at the Time appointed for the *Obſervation* of the firſt *Paſſover*, which was to be only of one Days continuance, and not to be kept with all the Solemnity of the Firſt. See *Numb.* Chap. 2. *v.* 9.

Jyar 17. On this Day is a Feaſt occaſioned by the taking of *Ceſarea* by the *Maccabees.* This being a frontier Garriſon did a great deal of miſchief to our Nation, and made great Ravages in the adjacent Country. Whereupon the ſaid *Maccabees*, after it was taken, planted in it a Colony of *Jews. Obſ.*

Jyar 17. On the 23d Day after the Sheaf-offering is ſolemnized a Feaſt, the occaſion of which is traditionally believed to have been a great Mortality that raged amongſt the Scholars, and ceaſed as on this Day.

Jyar 23 This Day *Simon Maccabeus* took the Tower of *Gaza*, after he had battered it for ſome time, 1 *Macc.* 13. *v* 40. And this good ſucceſs occaſioned the Solemnity of a Feaſt. *Obſ.*

Sivan 6. On this Day is celebrated the Feaſt of *Pentecoſt*, which falls on the 50*th* Day of the Sheaf-offering: This Feaſt was inſtituted by *Moſes*, when the Children of *Iſrael* were journeying in the Wilderneſs towards the Land of *Canaan*, and was called alſo the Feaſt of the Firſt-Fruits. In *Lev.* 23 15. *Numb.* 28. 16. is ſhewn after what manner the Feaſt was celebrated. On this Day alſo the Law was delivered to the Children of *Iſrael* on Mount *Sinai*, and therefore on the ſame Day that Portion of Scripture which declares the Delivery of the *Decalogue*, is ſolemnly read in our Synagogues.

Sivan 10. On this Day *Baruch* procured the Reſtauration of the Veſſels of the Temple, which had been carried away into *Babylon* in the Time of the Captivity of *Jeconias*, *Baruch*, 1. 8.

Sivan 26. On this Day the *Egyptians* having made their application to *Alexander* the Great, craving Juſtice againſt our Nation, becauſe as they pretended, our Forefathers had robbed them of a great many Jewels, of Silver and Gold; *Alexander*, as a fair and juſt Arbitrator, called forth ſome of our Nation, to anſwer to the Charge laid againſt them, which they effectually did, by ſaying that if the *Egyptians* would pay for the Service done to them by 600000 Perſons, for about 400 Years ago, they would oblige themſelves to pay what it was pretended they had borrowed from them. This anſwer was ſo much to the purpoſe, that the *Egyptians* choſe rather to fly away then to ſtand a Tryal, and thereupon our Nation was acquitted, and kept a Feaſt upon that Account. *Obſ.*

Sivan 27. On this Day is a Faſt occaſioned by the Cruelty of the *Grecians* againſt *R. Hannina* an eminent Doctor: For they having put out a Decree, forbidding the Reading or Keeping the Law, under the ſevereſt Penalty, the ſaid Doctor was ſo far from complying with it, that the Book of the Law was found in his Cuſtody; whereupon he and the Book was committed to the Flames. This was kept as a Faſt Day. *Obſ.*

Tamuz 17. On this Day a Faſt was kept, occaſioned by the Deſtruction of the City of *Jeruſalem* by *Nebuchadnezzar*, for tho' he with his victorious Army entred the City on the 17. *Jer.* 39. *v.* 2. This Faſt is mentioned by the Prophet *Zach.* 9, 19. under the Name of the Faſt of the Fourth Month.

Ab. 9. On this Day was kept a ſtrict Faſt, occaſion'd by Burning of the Temple by *Nebuchadnezzar*, which laſted till the 10th incluſively, the Faſt commencing the Evening of the 9th, *Jer.* 52. 13. On this Day alſo the 2d Temple was burnt by *Veſpaſian* (ſays *Joſephus*) this Faſt *Zacharias* calls the Faſt of the 5th Month, *Ch.* 9. 19.

Ab. 15. This Day is called the Day of the

Digitized by Google

Wood Offering. For whereas *Nehemias* had appointed certain Days for certain Families to bring in their Wood-Offering, whatſoever Family had no certain Day determined whereon they might offer, and whatſoever Family would Voluntarily offer beſides its appointed Portion, did on this Day make their offering: And upon this Account 'tis kept as a Feſtival.

Ab. 18 *Ahaz* K. of *Juda* walked Wickedly, and walking in the Way of the Idolatrous K. of *Iſrael*, making himſelf Altars in every Corner of *Jeruſalem*, did ſhut the Temple of the Lord, which was not open until the firſt Year of K. *Hezekias* his Reign, and by that means denied Occaſion to the Prieſts who were to attend the Lamp, and to order it every Morning and Evening, that it might Burn before the Lord continually; and this was the Reaſon that the Lamp was extinguiſhed all his Days, and thereupon a Faſt was ordered on this Day. *Obſ.*

Elul 2. From the next Day after the Celebration of this New-moon, till the 10 of the next Month following, (which is the Great Day of Expiation) are 40 Days, on every of which we riſe early, and make our Supplications to Heaven for Pardon of our Sins; which therefore are called 40 Days of Supplication, and obſerved in Memory of *Moſes*'s 40 Days Abſence from the People, when he went to renew the Covenant with God after the Sin of the Golden Calf, and at the End thereof returning he had procured an Atonement for the People: Which Day of his Return is the Great Day of Expiation, of which hereafter.

Tiſry. The 1ſt Day of this Month is called New-Year's Day, as alſo the Feaſt of Trumpets, becauſe they ſounded Trumpets of Ram's-Horn, which, ſome ſay, was done in Memory of *Abraham* offering up his Son *Iſaac* on Mount *Moria*, which 'tis believed was the 1ſt Day of this Month. See *Numb.* 27. 1.

Tiſry

Tisry 3. This Day is kept as a Fast occasioned, by the Murther of *Gedalia* the Son of *Ahikam Jerem.* 46. *Zacharias* calls it the Fast of the 7*th* Month.

Tisry 4. Those Days betwixt New-year's Day and the Day of Expiation, because of very strict Observances, consisting in Humiliation and Confession of Sins, and Repentance of them, are called the Days of Penitence; and the *Sabbath* which then followeth, the *Sabbath* between or *Sabbath* of Penitence; by reason that the Doctrine of Repentance, was the Subject of our Sermons on that Day.

Tisry 9. *Moses* having been with God in the Mount *Sinai* for 40 Days, descended as on this Day, aud brought along with him the Second Table, and the good News that God had forgiven their Sins.

Tisry 10. This Day is kept the great Fast, and is a Day of Expiation, which by way of Eminence is called the Great Day, and was observed solemnly, the Observation of this Day is described, *Lev.* 16.

Tisry 15, On this Day was kept the Feast of *Tabernacles*, which is solemnized by building of Booths and Tents, in remembrance that our Forefathers did dwell in Booths when they came out of *Egypt*; we also make use of branches of Palm-tree, Citron, Myrtle-Tree and Willows, to rejoice before the Lord withal, *Lev.* 23. *v.* 39. &c.

The 7th Day of this Feast is called *Hosanna* the Great, on which every one bore Boughs of Willow-Trees, and with great Exclamation, crying out, *Hosanna.*

The 8th Day of this Feast is called the Day of the *Solemn Assembly*, and this concluded the Feast, wherein all were gathered together to take their leaves one of another, *Levit.* 23 *v.* 36.

The Day following, the *Mirth of the Law*, when they made an end of reading the Law; reading the last Section of the Law, and beginning

ning part of the firſt again, to the End that we may be reading of the Law without intermiſſion; and this Day is kept with great Rejoycing.

The *Sabbath* following we begin the firſt Section of the *Pentateuch*, which beginning with that word *In Principio*, gives the Denomination to this Day, ſo as to be called *Sabbath in Principio*, and is kept with great Solemnity.

Kiſlev 7. *Joſephus* relates in the Death of *Herodes*, almoſt the ſame Paſſages as our Chronicles do that of *Jannæus*. *Joſeph.* 17. cap. 10.

Kiſlev 25. On this Day is kept the Feaſt of the Dedication, which was inſtituted by the *Maccabees*, in memory of the great Victory obtain'd over *Antiochus*, who had polluted the Temple, and put them into a Neceſſity of Dedicating it again, which was done on this Day: This Faſt is appointed to be kept with Burning of Lamps, 1 *Macc.* 4.

Tebeth. On the 10*th* of this Month is kept a Faſt occaſion'd by the firſt Approaches made by the King of *Babylon* to the Siege of *Jeruſalem*, mentioned in *Jer.* 39. *v.* 1. *Zacharias* calls it the Faſt of the 10 Month.

A brief Equation of the Jewiſh *and* Engliſh *Coins, Weights and Meaſures.*

ARtaba or *Adraba Rabinicum*, the ſame with *Letech*, a Veſſel containing 4 Buſhels and and one Gallon.

Aſſaron, a Veſſel which contain'd almoſt Seven Wine Pints, *viz.* $6\frac{864}{000}$ Pints.

Aureus Hebreor. ſacr. in Silver, valued 18 *d.* the ſame with Half a Shekel.

Aureus Hebr. ſacr. in Gold, valued at 18 *s.* 3 *d.*

Batus, a Meaſure of Liquids, contain'd almoſt 61 Pints, *viz.* $60\frac{86}{100}$.

Beka, or *Didrachmum Moſaicum*, or Half a Shekel; The Annual Offering to the Lord, *Exod.* 30. 13.

Bet-

Betſa, weighed 200 Grains; the 6th Part of a *Logus.*

Beth-ſea; ſo much Ground as was ſown with a *Hebrew* Buſhel, or *Satum*, containing 2500 ſquare Cubits; and ſo the *Area* of the Temple of *Jeruſalem* being equal to 2 *Beth ſeas*, wanted 216 ſquare Cubits of a ſquare Mile.

Beth Roba, contain'd 105 ſquare Cubits.

Beth Kabus, contains 416 ſquare Cubits.

Beth Lethechus, contains 37500 ſquare Cubits.

Bohen, or a Thumb, one Inch, or three Barley-Corns.

Cabus, contains 3 Wine Pints and a 3d Part.

Calipha, a Meaſure containing 16 Drahms, the ſame with *Netila.*

Cartabus, contains one Drahm and one Scruple *Troy.*

Chomerus, contains 8 Buſhels and one Peck.

Corus, contains 8 Buſhels of Wheat and 1 Peck

Cubitus Communis, equal to Half a Yard.

Cubitus ſacer, equal to a Yard. Compare 2 *Kings* 7. 15. with 2 *Chron.* 3. 15.

Denarius Talmud equal to 9 *d.*

Denarius Communis, equal to 7 *d. ob.*

Denarius ſacer, 1 *s.* 3 *d.*

Epha, one of the dry Meaſures, a Cubical Foot in Dimenſion contains 3 Pecks, 1 Gallon and 3 Pints.

Garabus, contains 2 Wine Gallons and an half.

Gera, one 20th Part of an old Shekel a little more than 1 *d. Ob.*

Granum Rabb. Two Thirds of an *Engliſh* Barley Corn.

Hinnus, contained ſomewhat more than 10 Pints

Iter Sabbaticum, or a *Sabbeth*'s Journey, a *Jewiſh* Mile, 2000 Cubits or 3000 Foot.

Libra Rabbin. 11 Ounces *Troy.*

Logus, equal to Half a Pint.

Logi Octans, equal to 4 Inches and almoſt a Half, *viz.* $4\frac{4}{5}$.

Mea, Obulus, Weighed 12 Grains.

Mi-

Digitized by Google

Mikve, or *Balneus Hebr.* contained 101 Wine Gallons and 3 Pints.

Mina or *Mane Hebr.* in Silver weighed 3 *l. Troy*, valued at 9 *l. Sterl.*

Mina Talmud, 13 Ounces and 3 Quarters *Troy*, at 3 *l.* 8 *s.* 9 *d. Sterling.*

Modius Hebr. or *Satum* 2 Wine Gallons, 2 Quarts and one Pint.

Netila, contained 17 Drachms.

Omer, contains almost 7 Wine Pints, *viz.* $6\frac{184}{1000}$

Pes Hebr. 12 Inches.

Palmus Communis, 3 Inches.

Palmus Major, 9 Inches.

Parasanga Jud. 8000 Cubits.

Passus Jud. 5 Foot.

Pondium Talmud, 24 Ounces *Troy and* 2 Drachms.

Pruta Rabbin, weighed a little more than a Quarter of a Drachm.

Quadrans Assis Rabbin, a Grain and an Half.

Quadrans sicli Hebr. valued at 9 *d.*

Regia Talm. valued at 2 *s.* 3 Farthings.

Ris Talmud, 125 Paces, or the 8th part of an *English* Mile.

Rota or *Quadrans Kabi*, contains *Troy* 9 Ounces and an Half of Wheat.

Satum Heb. contains 2 Wine Gallons and a Pint.

Shekle *Habr. Sacr.* equal to 3 *s.*

Sheckle *com.* or *Sela Talm.* value 2 *s.* 6 *d.*

Semilogus, a Vessel of 21 Cub. Inch and Half.

Sephel Heb. contains of Wheat almost 29 *l. Troy*

Sicli Triens, almost 10 *d. viz.* the 6th Part of an Ounce.

Talentum Hebr. Sacr. Value of Silver 450 *l Sterl.* of Gold 5400.

Talentum Commun. of Silver, 370 *l. Sterl.* of Gold 4500 *l. Sterl.*

Terræ Ambitus 25036 Miles or commonly 21600.

Tarkaba, contains 5 Quarts of Wine.

This Table of Equations is as exact as the Subject matter is capable of, Except it had been reduced into Decimals, which if so, had been more tedious and less useful.

FINIS.

Digitized by Google